

# Church Style Guide for Editors and Writers

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*Eighth Edition*

THE CHURCH OF  
JESUS CHRIST  
OF LATTER-DAY SAINTS



# Church Style Guide for Editors and Writers

*Eighth Edition*

Published by  
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# Preface

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The purpose of the *Church Style Guide for Editors and Writers* is to provide guidelines for:

1. Effective written communication.
2. Copyrights and permissions.
3. Grammar and style.
4. Citations.

This style guide is not intended to answer all questions of style. Because Church publications generally follow the principles suggested in the 17th edition of *The Chicago Manual of Style* (herein referred to as *Chicago*), this guide is concerned primarily with matters in which Church style differs from that of *Chicago* or is more specific than *Chicago*'s suggestions.

Occasionally, when a matter of style is of particular concern, this guide quotes *Chicago*'s policy. Cross-references in this guide also direct the reader to *Chicago* for further information.

The principles in this style guide and in *The Chicago Manual of Style* are recommended as guidelines for maintaining clarity and consistency. Editors and writers should not vary from these standards based merely on personal preference. However, some documents or passages may justify variation from the recommended style. Editors and writers should consider the needs of the document or context and apply the principles judiciously.





# Style Reference Sources

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# 1

- 1.1 Except for the variations specified in this guide, the style in Church publications follows the guidelines given in the most recent edition of *The Chicago Manual of Style*, currently the 17th edition.

- 1.2 The Church's standard references for spelling, meaning of words, and end-of-line breaks is *Merriam-Webster.com Dictionary*.

In case of discrepancies between *Chicago* and *Merriam-Webster.com Dictionary* (especially in capitalization and hyphenation of compounds), follow the principles in *Chicago*. *Webster's Third New International Dictionary* may be consulted for further help, but it should be kept in mind that this dictionary is no longer being updated.

- 1.3 For general information about vocabulary, correct usage, and principles of grammar, consult the following works:

Amy Einsohn, *The Copyeditor's Handbook*, 3rd ed. (2011)

*Fowler's Modern English Usage*, rev. R. W. Burchfield (2004)

H. Ramsey Fowler and Jane E. Aaron, *The Little, Brown Handbook*, 13th ed. (2016)

Bryan A. Garner, *Garner's Modern American Usage*, 3rd ed. (2009)

Bryan A. Garner, "Grammar and Usage," chapter 5 in *The Chicago Manual of Style*, 17th ed. (2017)

*Merriam-Webster's Dictionary of English Usage* (1994)

Conscious Style Guide ([consciousstyleguide.com](http://consciousstyleguide.com))

- 1.4 For information on current and historical usage, consult the Corpus of Contemporary American English (COCA), the Corpus of Historical American English (COHA), and other corpora available at [corpus.byu.edu](http://corpus.byu.edu). See also the Google Ngram viewer ([books.google.com/ngrams](http://books.google.com/ngrams)).

- 1.5 The Editing Section of the Publishing Services Department has prepared a *Comma Style Guide* to help standardize the use of commas in Church publications. To obtain a copy, email a request to [ChurchStyleGuide@ChurchofJesusChrist.org](mailto:ChurchStyleGuide@ChurchofJesusChrist.org).



## Determine the Document's Purpose

- 2.1 Before you begin writing, determine the purpose of the document you are preparing. Generally, state this purpose clearly in the first paragraph. To help you determine the purpose, ask questions such as these:

What do we want this document to accomplish?  
What do we want the reader to know?  
What do we want the reader to do?  
How do we want the reader to feel?

The purpose or thesis statement should help the reader understand what the document will say. It should forecast what will follow in the document.

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## Define the Audience

- 2.2 Before you begin writing, clearly define the audience that will read the document. It is often helpful to ask questions such as these:

What is the reader's level of knowledge and experience?  
What is the reader's literacy level?  
What is the reader's age?  
What is the reader's attitude toward the subject?  
What level of formality does the reader expect?  
What will the reader do with the information?

- 2.3 The audience for Church publications often varies widely in experience, education level, and background. Ensure that the document is understandable to inexperienced readers but not condescending to experienced readers. The following guidelines can help you meet this challenge:

1. Write at the lowest level of formality and difficulty that is suitable for the intended audience.
2. Choose words that are familiar, precise, and concrete.
3. Keep sentences relatively short, and vary their length and construction.
4. Provide informative headings that help readers find the information they need.

- 2.4 The audience for Church publications is usually composed of people from many cultures and nations. Use language, stories, and examples that will minimize translation problems and be meaningful to people from different cultures.

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## Create a Preliminary Outline

- 2.5 When creating a preliminary outline, make sure it flows naturally and logically. Clearly distinguish main ideas from subordinate ideas.
- 2.6 Make sure that the most important information in a document is in the most accessible places—the beginning of the document, the beginning of a chapter or section, and the beginning of paragraphs. Do not bury important information in long paragraphs.

---

## Compose Effective Paragraphs

- 2.7 The following guidelines will help you compose effective paragraphs:
1. Include a topic sentence (a sentence that states the main idea) in each paragraph, usually at the beginning. A topic sentence forecasts what the paragraph will say, providing a clear expectation in the reader's mind, which helps with comprehension.
  2. Limit each paragraph to one central idea, and make sure that every sentence relates clearly to the topic sentence.
  3. Don't let paragraphs get too long. If several consecutive paragraphs are more than 100 words long, some readers' comprehension may diminish.

---

## Compose Effective Sentences

- 2.8 Sentences communicate most effectively when they are easy to read. The following guidelines will help you compose effective sentences:
1. Make sure that each sentence expresses only one well-focused thought.
  2. Use familiar, simple sentence structures that sound natural when read aloud. Difficult and unusual sentence structures hinder

communication. Most sentences should use the subject-verb-object order.

3. Use short, simple sentences. Long sentences usually decrease readability and comprehension. For example:

*Too long:* The bishop in this case demonstrated considerable understanding and perceptivity in the use of the scriptures, with his insightful application of the scriptures pertaining to Martha and Mary being most noteworthy in responding to the dynamics of the needs of ward members.

*Better:* The bishop was understanding and perceptive in his use of the scriptures. He used the passage about Martha and Mary to help ward members.

4. Vary sentence lengths and structures. Use shorter sentences to emphasize important points. Make sure that sentences are not choppy when they are read together.
5. Generally, use active voice rather than passive. Active voice is often more clear, direct, concise, and emphatic. For example:

*Passive voice:* If family prayer, scripture study, and home evening are emphasized, the message taught is that these things are of great value.

*Active voice:* If parents emphasize family prayer, scripture study, and home evening, children learn that these things have great value.

6. Use personal pronouns when the level of formality permits. For example:

*Without personal pronouns:* A person who is being released from a Church calling should be notified before a successor is sustained to the assignment. The individual being released should receive a personal expression of appreciation for service.

*With personal pronouns:* When you release a person from a Church calling, notify him or her before you sustain someone else to that assignment. Thank the person for serving.

When possible, write instructions to a specific audience in second person, often in the imperative mood. For example, instructions to teachers could be written as follows:

*Third person, passive voice:* Class members should be encouraged to study the scriptures daily. Questions can be assigned that lead class members to the scriptures for answers.

*Second person, active voice:* Encourage class members to study the scriptures daily. Assign questions that lead class members to the scriptures for answers.

7. Use clear action verbs, avoiding weak *to be* verbs where possible. When you use precise action verbs, your writing will be clearer and more enjoyable to read. For example:

*Weak verb:* We *came* to the conclusion that the bishop should solve the problem.

*Clear action verb:* We *concluded* that the bishop should solve the problem.

Ensure that the action of a sentence, normally expressed in a verb, is not buried in a noun created from the verb (called a nominalization). For example:

*Nominalization:* A new plan is needed to *aid in the organization and implementation* of this program.

*Clear action verb:* We need a new plan to *help organize and implement* this program.

*Nominalization:* She *placed emphasis on* the fact that she was a good driver.

*Clear action verb:* She *emphasized* that she was a good driver.

8. Eliminate unnecessary words. For example:

*Unnecessary words:* We are very much aware of the fact that over the course of a lifetime, people shape and mold their personalities by the thoughts they think, the people with whom they associate, and the choices they make.

*Better:* People's thoughts, associates, and choices shape their personalities.

*Unnecessary words:* The presiding priesthood leader should be extended the opportunity of offering closing remarks if he desires.

*Better:* Invite the presiding priesthood leader to offer closing remarks.

The common phrases below include unnecessary words:

Wordy	Concise
a number of	many
assist in	help
for the duration of	during
in an effective manner	effectively
in the event that	if
in the process of	while
on a regular basis	regularly
prior to	before
the majority of	most
to the extent that	if, when
with regard to	for, concerning

9. Avoid long noun strings (sequences of nouns in which the first nouns modify later ones). Noun strings are usually cryptic and unclear. They are also difficult to translate. For example:

*Long noun string:* authorized priesthood leader travel expenses

*Better:* authorized travel expenses for priesthood leaders

10. Avoid words that are unfamiliar, pompous, or unnecessarily difficult. Do not use a long word in place of a shorter word unless the longer word is more precise.

*Difficult words:* Studies have found that the most effective means of obtaining job opportunities is through direct solicitation to employers.

*Simple words:* Studies show that the best way to find a job is to contact employers directly.

The list below includes some unnecessarily difficult words that writers commonly use and simple words you can use to replace them:

Difficult	Simple
aggregate	total
effectuate	carry out
indicate	show
initiate	begin
per annum	a year
procure	get, obtain
provided that	if
subsequent to	after
terminate	end
utilize	use

11. Use specific, concrete words rather than vague, abstract words. For example:

*Vague, abstract words:* The goal of this program is to develop leadership abilities among youth by providing educational, social, spiritual, and cultural opportunities.

*Specific, concrete words:* The goal of this program is to help youth prepare to become good parents and leaders.

*Vague, abstract words:* Acknowledgment of the existence of differences between the husband and wife sets the stage for what the couple might do for the management of the differences in a constructive way.

*Specific, concrete words:* Couples who acknowledge their differences are better prepared to manage those differences constructively.

*Vague, abstract words:* Quorum leaders are responsible for the administration of an effective ministering program.

*Specific, concrete words:* Quorum leaders encourage ministering brothers to care for the members they visit.

12. Avoid clichés and other overused words and phrases. For example:

*Cliché:* Putting ideas into action is the *bottom line* of quorum planning.

*Better:* Putting ideas into action is an *important part* of quorum planning.

*Cliché:* The quorum presidency's plan should be *viewed as a guide, not as gospel*.

*Better:* The quorum presidency's plan should be *flexible, not absolute*.

13. Avoid technical jargon. For example:

*Jargon:* The Human Resource Department ensures the effective recruitment of qualified employees to meet manpower needs.

*Better:* The Human Resource Department helps recruit the best-qualified employees.

*Jargon:* The Human Resource Department develops, helps administer, and monitors compliance to personnel policies and procedures to ensure consistent treatment of all employees.

*Better:* The Human Resource Department makes sure that employees are treated fairly.



# Letters and Notices

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- 3.1 After a letter is edited and before it is reviewed by the Communications Review Committee (CRC), an editor from the Publishing Services Department will place the text of the letter into a document using an approved Word template.

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## Addressee Lines for Correspondence from Church Headquarters

- 3.2 Use the addressee lines below for letters and notices sent from Church headquarters.

The addressee line indicates the primary audience for the letter or notice, and the “Copies” line indicates others who receive it. Addressee lines should use the terms *stake presidencies* and *bishoprics*, not *stake presidents* and *bishops*.

To all Church leaders:

To: General Authorities; General Officers; Area Seventies; Stake, Mission, District, and Temple Presidencies; Bishoprics and Branch Presidencies

To a specified country or countries:

To: General Authorities and the following leaders in the United States and Canada: Area Seventies; Stake, Mission, and District Presidencies; Bishoprics and Branch Presidencies

Copies: General Authorities and General Officers

To a specified area:

To: The following leaders in the North America West Area: Area Seventies; Stake, Mission, and District Presidencies; Bishoprics and Branch Presidencies

Copies: General Authorities and General Officers

To selected leaders in a specified area:

To: The following leaders in the North America West Area: Area Seventies; selected Stake, Mission, and District Presidencies; selected Bishoprics and Branch Presidencies

Copies: General Authorities and General Officers

To leaders of units in which a specific language is spoken:

To: The following leaders of German-speaking units: Area Seventies; Stake, Mission, District, and Temple Presidencies; Bishoprics and Branch Presidencies

Copies: General Authorities and General Officers

- 3.3 To identify copies of a letter or memorandum, use the words *Copy* or *Copies*, not the abbreviations *c* or *cc*:

Copies: John Brown  
Jane Black





# Copyrights, Permissions, and Publishing Information

# 4

- 4.1 This section provides basic information about (1) obtaining copyrights and permissions and (2) preparing copyright and publishing notices (see also *Chicago*, chapter 4).

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## Intellectual Reserve, Inc.

- 4.2 Intellectual Reserve, Inc., is a nonprofit corporation, separate from the Church, that holds the copyright to works created and used by the Church.

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## Correlation Intellectual Property Division

- 4.3 The Correlation Intellectual Property Division:

1. Helps process all requests to use copyrighted information in Church materials or programs.
2. Gives permission to use materials copyrighted by Intellectual Reserve, Inc.

Requests or questions should be directed to:

Correlation Intellectual Property  
50 East North Temple Street  
Salt Lake City, UT 84150-0013

Telephone: 1-801-240-6015 (or 3958 or 2935)

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## Determining Whether Permission Is Required

- 4.4 Works that are older than 95 years are in the public domain, and permission is not required when quoting from them.

For copyrighted works published after 1923, the legal doctrine of fair use allows writers to use brief prose excerpts if the sources are credited properly (see *Chicago* 4.84–94). When quoting from materials that are not copyrighted by Intellectual Reserve, Inc., no more than 250 words of prose should be quoted without permission. When a prose excerpt or multiple excerpts from the same source exceed 250 words, permission should be obtained from the copyright holder.

When excerpts of poetry or song lyrics are being quoted, regardless of length, permission is required unless the work is in the public domain. These excerpts are not considered to be prose.

Permission is always required before using any complete copyrighted item, such as a complete article, short story, poem, or a musical composition, a map, a photograph, or a reproduction of a painting or an art object.

- 4.5 Original material contained in any work copyrighted by The Church of Jesus Christ of Latter-day Saints or Intellectual Reserve, Inc., may be used in Church digital or print publications without obtaining permission. However, Church publications must always include the title of the work and the name of the author or artist (see 11.11).

When a work copyrighted by the Church contains material that has its own copyright protection, that material may not be used unless copyright permission is obtained.

Many books, plays, poems, songs, paintings, and digital publications are based on Church history or doctrine but are not copyrighted by the Church. In such cases the Church has no authority to use the work without the copyright owner's permission.

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## Obtaining Copyright Approval

- 4.6 When preparing material for publication by the Church, originators identify copyrighted items that may require permission. They obtain permission to use such items early in the writing process, while they have time to make changes if permission to use an item is denied. By the time a manuscript reaches production, an originator may not have time to obtain permission.

Normally, originators should identify *primary*, not *secondary*, sources for items requiring permission (see 14.2–3 for some exceptions). For example, when quoting from an article, citing a book that quotes from the article is usually not sufficient. Every effort should be made to find the original article.

Originators should try to select materials that are readily available. For example, a museum outside of the United States may not respond to requests or may simply deny a request for

a photograph of artwork from its collection. But a museum or photo library in the United States may be able to provide an image very quickly.

After finding the original sources, originators consult with their department intellectual property manager to determine whether permission is required. To obtain the permissions needed by the Church, originators work with Publishing Services specialists, using the standard Church permission agreements available from Correlation Intellectual Property. These agreements are available in the Church's electronic system for managing intellectual properties—the Rights Management System.

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## Publishing Information

- 4.7 Place the following publishing information near the bottom of the title page:

Published by  
The Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

If a publication does not have a title page, place the information in some other place. If the document is small and this information does not fit, ensure that the name of the Church or the Church logo appears on it.

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## Version Date

- 4.8 Include the version date in the copyright block on each item. Do not include a leading zero with the month. For placement of the version date, see the sample copyright blocks in 4.10–19.

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## Need for Copyright Notices

- 4.9 Church style continues to require a copyright notice even though it is no longer required by law (see *Chicago* 1.20). Include a copyright notice on all materials published by the Church, including printed, audiovisual, software, and internet items.

A copyright notice includes the copyright symbol, the year, the name of the copyright owner, and the statement “All rights reserved.”

A copyright block includes a copyright notice and additional information. Requests for exceptions to using the copyright blocks shown in 4.10–19 can be submitted to Correlation Intellectual Property using the Request for Exception—Global Visual Style Guide or Copyright Notice form (PD60005493).

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## Placement, Elements, and Formatting of Copyright Blocks

- 4.10 In documents that have a title page, place the copyright block on the verso of that page. If a document does not have a title page, place the block in some other conspicuous location that will give reasonable notice of the claim of copyright.
- 4.11 Center the copyright block, and place periods at the end of the first and second lines as shown below. Place each element on a new line, with no extra space between lines. Capitalize only proper nouns and the first word of each line:

© 2019 by Intellectual Reserve, Inc.  
All rights reserved.  
Version: 9/18  
PD60007941 000  
Printed in the United States of America

The year in the copyright notice should be the year when the document is first published. For materials that will be translated, see 4.14–15.

- 4.12 In documents that do not have a title page, the elements of the copyright block may be run together as a single paragraph:

© 2019 by Intellectual Reserve, Inc. All rights reserved. Version: 9/18. PD60007941 000. Printed in the United States of America

Place a period between elements that are run together, but not at the end of the block. However, if *All rights reserved* is at the end of the block, include a period.

- 4.13 Include either the five-digit SKU number (the number used by Church Distribution Services) or the PD number (the Correlation product deliverable number), followed by the English language code (000), on a new line below the version line.

If a product will be distributed by Distribution Services, include the SKU number:

© 2016 by Intellectual Reserve, Inc.  
All rights reserved.  
Version: 10/15  
13301 000  
Printed in the United States of America

If a product will *not* be distributed by Distribution Services, include the PD number:

© 2019 by Intellectual Reserve, Inc.  
All rights reserved.  
Version: 12/18  
PD60007941 000  
Printed in the United States of America

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## Copyright Blocks for Translated Materials

- 4.14 If a product is to be translated, the editor should provide the following copyright block:

© 2016 by Intellectual Reserve, Inc.  
All rights reserved.  
Version: 8/15  
Translation of *Teaching in the Savior's Way*  
Language  
13301 000  
Printed in the United States of America

The elements of this block may also be run together as a single paragraph:

© 2016 by Intellectual Reserve, Inc. All rights reserved. Version: 8/15. Translation of *Teaching in the Savior's Way*. Language. 13301 000. Printed in the United States of America

Editors should ensure that *Translation of* and *Language* are removed from the English print file.

- 4.15 In copyright blocks for translated materials, translators will replace *Language* with the name of their language in English and replace *000* with their language code. Translators leave the entire copyright block in English except for the words *Version* and *Translation of*. (In some languages, the words *All rights reserved* are also translated.)

If a translation is approved or revised after the English version, translators will add a *Translation version* line after the *Version* line.

The copyright year should be updated in languages to reflect the year of publication in that language. The *Version* date remains the same in all languages.

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## Special Considerations

- 4.16 If a document undergoes revision (for example, a new edition is prepared), the copyright notice should include the date of the original edition and the new edition:

© 2005, 2016 by Intellectual Reserve, Inc. All rights reserved.

However, the copyright block should include only the most recent version date:

© 2005, 2016 by Intellectual Reserve, Inc. All rights reserved. Version: 8/16. PD50011029 000.  
Printed in the United States of America

- 4.17 If space on a printed document is limited, the abbreviation “USA” may be used. If space is extremely limited, the word “Version” may be

omitted. The words “Intellectual Reserve, Inc.” may not be abbreviated as “IRI” unless the director of Correlation Intellectual Property gives approval.

© 2016 by Intellectual Reserve, Inc. All rights reserved. 8/16. PD50011029 000. Printed in the USA

- 4.18 If a product requires a component number, it should be run in to the SKU or PD number:

© 2016 by Intellectual Reserve, Inc. All rights reserved. Version: 8/16. PD50011029c01 000.  
Printed in the United States of America

- 4.19 Do not include “Printed in the United States of America” in copyright blocks for items published digitally only or printed outside of the USA.

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## Copyright Blocks for Audiovisual Materials

- 4.20 On labels for sound recordings (compact discs), the symbol ® must be used in addition to the copyright symbol. A copyright block with the elements run together should be used:

© ® 2012 by Intellectual Reserve, Inc. All rights reserved. Version: 5/12. Printed in the USA

- 4.21 Photographs or paintings in a Church publication generally do not require individual copyright notices if Intellectual Reserve, Inc., owns the copyright to the photograph or painting. The copyright notice on the publication's copyright page protects the visuals as well as the text.

If Intellectual Reserve, Inc., does not own the copyright for the visual (or in other cases when the Church has agreed to give notice to the copyright holder), the notice required by the copyright holder must be included in the publication:

Photograph by Steve Bunderson. © 2002 Steve Bunderson. Do not copy

Painting courtesy of Brigham Young University Museum of Art

© 1994 by Stefan Hallberg. Used by permission

*Sermon on the Mount*, by Carl Bloch. Courtesy of the Museum of National History at Frederiksborg in Hillerød, Denmark

Photographs or paintings that are published as individual prints or produced in a separate packet as part of a Church publication require individual copyright blocks. All such photographs or paintings should include a copyright block with the elements run together:

If the photograph or painting requires the copyright notice or credit line of the owner, this must also be included.

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## Bar Codes

- 4.22 When a printed item bears a bar code, the bar code should appear in the lower right corner of the outside back cover. The five-digit SKU number and three-digit language code appear directly below the bar code. The name of the language (in English) is included directly above it.

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## Church Logotype

- 4.23 The approved Church logotype must appear on all official Church items. If an item has a cover, usually the logotype is placed on the back cover, although sometimes it is placed on the front cover. The logotype should be set at a size that can be read easily, but it should be small enough that it does not dominate an item.

The Church logo should be used only on official Church products that have received Correlation approval. For requirements regarding the use of the approved Church logo, contact the Visual Identity Office in the Correlation Department.

Requests for exceptions to using the approved Church logo can be submitted to Correlation Intellectual Property using the Request for Exception—Global Visual Style Guide or Copyright Notice form.

- 4.24 Some Church entities, such as FamilySearch and Deseret Industries, have approval not to include the Church logotype on certain products intended for a primarily general public (non-Church) audience. For such products,

the words “A service provided by The Church of Jesus Christ of Latter-day Saints” should be added to the copyright block:

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- 4.25 In all Church publications in which trademarks or registered trademarks of Intellectual Reserve, Inc., are mentioned, place a paragraph near the copyright block listing the trademarks and their registration status, such as:

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Use this statement if trademarks of Intellectual Reserve, Inc., are first mentioned:

Other trademarks are the property of their respective owners.

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Any trademarks are the property of their respective owners.



# Grammar and Usage

- 5.1 Although grammar and word usage are not a primary focus of style guides, this section presents a few grammar and usage issues that commonly arise in Church materials. For further information, see chapter 5 of *Chicago* and the books listed in 1.3 of this style guide.

## Agreement of Pronouns and Antecedents

- 5.2 In general, when the antecedent of a pronoun is singular, the pronoun should also be singular. The pronoun *they* should generally not be used to refer to a singular subject, even though this usage is common in speech and is preferred by some styles. The editor should consider the tone and formality of the document when making decisions about the use of the pronoun *they*:

*Incorrect:* As a teacher strives to understand the needs of each student, they should think back to earlier experiences in life.

*Correct:* As a teacher strives to understand the needs of each student, he or she should think back to earlier experiences in life.

*Incorrect:* If any sister needs a ride to church, they can call Trudy.

*Correct:* If any sister needs a ride to church, she can call Trudy.

## Sensitive Language

### Gender-Neutral Language

- 5.3 “*He, him, and his* have traditionally been used as pronouns of indeterminate gender equally applicable to a male or female person {if the finder returns my watch, he will receive a reward}. Because these pronouns are also masculine-specific, . . . their indeterminate-gender use is declining” (*Chicago* 5.47).

When possible, write sentences to avoid using *he, him, or his* to refer to both males and females. The following approaches may be helpful (for additional suggestions, see *Chicago* 5.255):

1. Write the sentence so the subject is plural rather than singular:

*Use of masculine-specific pronoun:* Each Church member should ensure that he has sufficient resources to weather the storms that come into every life.

*Better:* Church members should ensure that they have sufficient resources to weather the storms that come into every life.

2. Write the sentence in the second person, addressing the audience as “you,” using the imperative mood:

*Use of masculine-specific pronoun:* A teacher of the gospel should make sure that he is prepared to lead insightful discussions.

*Better:* As a teacher of the gospel, make sure that you are prepared to lead insightful discussions.

3. Replace the pronoun with another word, or omit the pronoun entirely:

*Use of masculine-specific pronoun:* Ask the student to express his opinion on the subject.

*Better:* Ask the student to express an opinion on the subject.

*Use of masculine-specific pronoun:* The average American travels in France with a few phrases he has memorized from a guidebook.

*Better:* The average American travels in France with a few phrases memorized from a guidebook.

4. Use the words *he or she* (do not use *he/she*):

*Use of masculine-specific pronoun:* Ask each class member to describe a situation in which he felt the guidance of the Spirit.

*Better:* Ask each class member to describe a situation in which he or she felt the guidance of the Spirit.

5. Use the word *they* as a singular pronoun. This usage should be implemented only in limited cases in which the previous methods would result in undue awkwardness (for example, when singular pronouns are used so frequently that rewording or changing every instance to “he or she” becomes impractical).

- 5.4 Avoid using other gender-specific terms. For example, use *chair* rather than *chairman*, *all people* rather than *mankind*, and *fellow men and women* rather than *fellow men*.

5.5 It is acceptable to use gender-specific terms in quotations—for example, “the immortality and eternal life of man” (Moses 1:39). However, if a writer or editor feels that such a term should be changed, brackets should be used to show the change.

**Racial and Ethnic Terms**

- 5.6 When using terminology related to race and ethnicity, be sensitive and deliberate. For example, when referring to people who are indigenous to North America, favor specific tribal names or terms preferred by the individual or group (for example, *American Indian* or *Native American*). (See *Chicago* 8.38.)
- 5.7 Capitalize *Black* but lowercase *white* when referring to racial identity.
- 5.8 The terms *Black* and *African American* are both acceptable, but the term *Black* should be preferred.

**Disability and Health**

- 5.9 When referring to individuals with disabilities, avoid language that is condescending or implies restriction. Favor person-first language, which focuses on and names the individual (not the disability). Use identity-first language only if it has been requested by the individual. For further information, see the *Conscious Style Guide* ([consciousstyleguide.com](http://consciousstyleguide.com)). You may also contact a consultant at disability@ChurchofJesusChrist.org.

Sensitive	Not Sensitive
person with a disability	cripple, handicapped
person with a mental illness	mentally ill, mentally retarded
Deaf or hard-of-hearing individual	hearing-impaired person
person who uses a wheelchair	wheelchair bound, confined to a wheelchair

**That and Which (See *Chicago* 5.250)**

- 5.10 Use *that* “restrictively to narrow a category or identify a particular item being talked about {any building that is taller must be outside the state}.” Use *which* “nonrestrictively—not to narrow a class or identify a particular item but to add something about an item already identified {alongside the officer trotted a toy poodle, which is hardly a typical police dog}.” *Which* is best used restrictively only when it is preceded by a preposition {the situation in which we find ourselves}. Nonrestrictively, it is almost always preceded by a comma, a parenthesis, or a dash” (*Chicago* 5.250, page 354).
- When *which* is used restrictively in a general conference talk, the usage does not need to be changed.

**Scripture and Scriptural as Modifiers**

- 5.11 In certain situations, the noun *scripture* is preferred over the adjective *scriptural* as a modifier. The noun *scripture* is used as a modifier to mean *taken from the scriptures*, as in “scripture reference,” “scripture passage,” or “scripture story.” The adjective *scriptural* is used to mean *relating to or according to the scriptures*, as in “scriptural teaching.”
- The scripture story was very effective in teaching the children.

**Historic and Historical as Modifiers**

- 5.12 Be careful to use the adjectives *historic* and *historical* correctly. The adjective *historic* is used to mean *having significance in history*, as in “historic place” or “historic occasion.” The adjective *historical* is used to mean *relating to or based on history*, as in “historical document” or “historical novel.”
- Liberty Jail is a Church historic site.
- See also *Chicago* 5.250, page 334.

# Punctuation

- 6.1 Punctuation should promote understanding and prevent misunderstanding. Choose and place punctuation marks to clarify meaning.

While this *Style Guide* does not in general repeat information that is found in *Chicago*, this section contains some overlap with *Chicago* to answer questions commonly raised by Church employees and to provide Church-specific examples.

The Editing Section of the Publishing Services Department has prepared a *Comma Style Guide* to help standardize the use of commas in Church publications. To obtain a copy, email a request to ChurchStyleGuide@ChurchofJesusChrist.org.

## Commas and Semicolons (See *Chicago* 6.16–60)

- 6.2 “The comma . . . indicates the smallest break in sentence structure. It usually denotes a slight pause. In formal prose, however, logical considerations come first. Effective use of the comma involves good judgment, with the goal being ease of reading” (*Chicago* 6.16).
- 6.3 “When a conjunction joins the last two elements in a series of three or more, a comma . . . should appear before the conjunction” (*Chicago* 6.19). This comma, called the serial comma, helps prevent ambiguity:

She went to the distribution center to buy lesson manuals, hymnbooks, and picture frames.

He opened the letter, read it, and made a note of its contents.

The meal was soup, salad, and macaroni and cheese.

Do not insert a comma after the last item in a series unless the sentence structure requires a comma at that point:

He encouraged us to be obedient, true, and steadfast despite the challenges we may encounter.

May 8, June 11, and July 16 are the dates for the next three meetings.

“When items in a series themselves contain internal punctuation, separating the items with semicolons can aid clarity” (*Chicago* 6.60):

The following people should attend: the stake president and his counselors; high councilors;

Melchizedek Priesthood quorum presidencies, group leaders, assistants, and secretaries; and bishops and their counselors.

When only the last item in a series contains commas and there is little possibility of confusion, commas may be used to separate the items rather than semicolons:

As I hiked in the early spring, I enjoyed the wildflowers that were beginning to bloom, the snow-capped mountains, and the cool, bracing wind.

## Colons (See *Chicago* 6.61–67)

- 6.4 “A colon introduces an element or a series of elements illustrating or amplifying what has preceded the colon” (*Chicago* 6.61). For the use of colons in lists, see *Chicago* 6.129–30.

A colon “should *not* be used before a series that serves as the object of a verb” (*Chicago* 6.67).

The study included prospective missionaries, returned missionaries, and ward mission leaders.

“A colon is not normally used after *namely*, *for example*, and similar expressions” (*Chicago* 6.64).

The study included several groups of missionaries, namely, prospective missionaries, returned missionaries, and ward mission leaders.

- 6.5 “When a colon is used within a sentence, . . . the first word following the colon is lowercased unless it is a proper noun.” When a colon introduces two or more sentences or when it introduces quoted material, “the first word following it is capitalized” (*Chicago* 6.63).

The study included the following groups: prospective missionaries, returned missionaries, and ward mission leaders.

We quote from the address: “Members should perform temple ordinances for their deceased ancestors.”

## Question Marks (See *Chicago* 6.68–70)

- 6.6 “An indirect question never takes a question mark” (*Chicago* 6.69):

She wondered whether she would ever be forgiven of her past sins.

- 6.7 When a sentence contains a series of elliptical questions, lowercase the first word in each question:

How many members are in the ward? the stake?  
the area?

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### Hyphens (See *Chicago* 6.75–77)

- 6.8 For using the hyphen in word division and compound words, see 7.10, 19–21; *Merriam-Webster.com Dictionary*; and *Chicago* 7.36–47, 81–89.

Use the hyphen “to separate numbers that are not inclusive, such as telephone numbers, social security numbers, and ISBNs” (*Chicago* 6.77).

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### En Dashes (See *Chicago* 6.78–84)

- 6.9 Use an en dash to separate inclusive numbers in references or citations (see also 14.21; *Chicago* 6.78, 9.60):

John 14:14–15  
pages 145–49

In sentences, avoid using an en dash between numbers because it may be unclear to some readers whether the en dash means *up to* or *up to and including* (or *through*):

from 1820 through 1830 (*not* from 1820–1830)  
young women ages 12 through 18

“The en dash should not be used if *from* or *between* is used before the first of a pair of numbers” (*Chicago* 9.60):

between 20 and 30 (*not* between 20–30)

- 6.10 “Universities that have more than one campus use the en dash to link the campus location to the name of the university” (*Chicago* 6.81):

Brigham Young University–Hawaii  
BYU–Hawaii  
Brigham Young University–Idaho  
BYU–Idaho  
BYU–Pathway Worldwide (BYU–PW)  
University of Wisconsin–Milwaukee

- 6.11 To prevent ambiguity, an en dash is used in certain situations instead of a hyphen to form compound words. See 7.20, item 4, and the last paragraph of 7.21.

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### Em Dashes (See *Chicago* 6.85–92)

- 6.12 Em dashes may be useful to indicate sudden shifts in thought or to emphasize elements within a sentence. However, use a comma, a colon, or parentheses when they will indicate these relationships more accurately and effectively than a dash. Using dashes too frequently can interrupt the flow of the text. No spaces should separate the dash and the words it separates.

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### Parentheses (See *Chicago* 6.95–98)

- 6.13 When an entire sentence is enclosed in parentheses, put the period inside the closing parenthesis. If parenthetical matter, including a complete sentence, is included within another sentence or is part of the preceding sentence, put any mark of punctuation outside the closing parenthesis. (See *Chicago* 6.13, 98.)

*Complete sentence that is grammatically independent of the preceding sentence:* In his first letter to the Corinthians, Paul discussed the diversity of spiritual gifts. (Moroni taught about the same gifts.)

*Complete sentence that is included within another sentence:* The disagreement between the two men seemed trivial at the time (one of their colleagues has discussed its origins in more detail), but it ultimately destroyed the organization.

*Parenthetical matter that is part of the preceding sentence:* Moroni taught the ancient Saints about the same spiritual gifts (see Moroni 10:8–18).

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### Brackets (See *Chicago* 6.99–104)

- 6.14 Use brackets in quoted matter to “enclose editorial interpolations, explanations, translations of terms from other languages, or corrections. Sometimes the bracketed material replaces rather than amplifies the original word or words” (*Chicago* 6.99). Any material added to a quotation must be enclosed in brackets (see *Chicago* 13.59–60).

“Present were 40 brethern [*sic*] and 23 sisters.”

He recorded that “the multitude bow[ed] down upon the face of the earth.”

“Her husband left for the mission field in [August] 2010.”

“Temperance is an important principle in this revelation [the Word of Wisdom] to the Prophet.”

- 6.15 Use brackets “as parentheses within parentheses” (*Chicago* 6.101):

(You may want to ask someone to sing “Did You Think to Pray?” [*Hymns*, no. 140].)



(A colon separates the chapter [or section] number and the verse number in scripture references.)

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### Slashes (See *Chicago* 6.105–13)

- 6.16 Do not use the slash in running text in place of the words *and* or *or*. Do not use constructions such as *he/she* or *and/or* (see *Chicago* 5.250, pages 311, 334). Do not use the slash in place of commas, colons, or dashes.

Reserve the slash for (1) separating lines of poetry (including hymn and song lyrics) that are run together in text and (2) indicating fractions.

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### Quotation Marks (See *Chicago* 6.114–15)

- 6.17 Generally, use quotation marks to set apart “thought, imagined dialogue, and other internal discourse” (*Chicago* 13.43):

I thought, “I could resolve that problem by myself.”

I found myself silently asking, “Does my life reflect the love I feel for the Savior?”

Youth often ask the penetrating question “Why are we here?”

- 6.18 When a paragraph begins with a drop cap and the first word is part of a quotation, include the opening quotation mark or rewrite the paragraph so it does not begin with a quotation.

---

### Combinations of Multiple Punctuation Marks (See *Chicago* 6.122–26)

- 6.19 Always place a period or a comma before a final quotation mark. Always place a colon or a semicolon after a final quotation mark. Place a question mark, a dash, or an exclamation point before a final quotation mark only when it is part of the quoted material (see *Chicago* 6.9–10, 70, 74).

“An apostrophe at the end of a word should never be confused with a closing single quotation mark”; punctuation always follows the apostrophe (*Chicago* 6.9).

- 6.20 Use a comma after a title that ends with a question mark or exclamation point (see *Chicago* 6.125). Church style no longer differs from *Chicago* on this point.

“What Is My Role in Fulfilling Heavenly Father’s Plan?,” *Come, Follow Me—For Aaronic Priesthood Quorums and Young Women Classes: Doctrinal Topics* 2021.

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### Typographic Considerations (See *Chicago* 6.2–6, 14)

- 6.21 “All punctuation marks should appear in the same font—roman or italic—as the main or surrounding text, except for punctuation that belongs to a title in a different font (usually italics)” (*Chicago* 6.2). Church style no longer differs from *Chicago* on this point.

The last book on the list, *The Savior, the Priesthood, and You*, should be read by all the students in the class. (The commas after *Savior* and *Priesthood* are italicized as part of the title. The comma after *you* is roman.)

“Punctuation marks following boldface . . . should be dealt with case by case, depending on how the boldface is used” (*Chicago* 6.3). In general, following punctuation that belongs with a bold word should be bold; punctuation that belongs rather to surrounding nonbold text should not be bold.

**Look for doctrine.** A doctrine is an eternal, unchanging truth.

**February 4–10:** Matthew 4; Luke 4–5

Will the installation remain stalled until I choose **I accept**?

The period after *doctrine* and the colon after *10* are bold. The question mark after *accept* is roman.

- 6.22 “No period should follow a display line” (*Chicago* 6.14). As long as no confusion results, other punctuation is often omitted at the end of display lines for aesthetic reasons (see also 11.7):

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TEACHINGS OF PRESIDENTS OF THE CHURCH

**JOSEPH SMITH**

Although a colon is used after *Church* when the title of this book is used in text, it is omitted on the title page of the book.

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### Lists (See *Chicago* 6.127–32)

#### *General principles*

- 6.23 “All items in a list should consist of parallel elements” (*Chicago* 6.127). In other words, items should be syntactically alike—whether noun forms, phrases, full sentences, or whatever the context requires.

- 6.24 Short, simple lists are usually run in to the text, “especially if the introductory text and the items in the list form a complete grammatical sentence” (*Chicago* 6.128). Longer lists or

lists which require typographic prominence or contain multiple levels should be set vertically.

### ***Run-in lists***

- 6.25 In a list that is run in to the text, use numerals or letters enclosed in parentheses to mark divisions. If letters are used, they can be italicized within the roman parentheses surrounding them. If the enumerated items are run in to the sentence, use no introductory punctuation. If the enumerated items follow a complete sentence, introduce the enumeration with a colon. Items in the list should be separated by commas “unless any of the items requires internal commas, in which case all the items will usually need to be separated by semicolons” (*Chicago* 6.129).

The instructor should (a) pray for the Spirit’s guidance, (b) study the lesson material, and (c) prepare a lesson outline.

He discussed three basic gospel principles: (1) faith, (2) obedience, and (3) repentance.

The discussion covered the following topics: (1) faith, hope, and charity; (2) sacrifice; and (3) service.

### ***Vertical lists***

- 6.26 “There are two basic types of [vertical] lists: (1) unordered, in which the items are introduced by a bullet or other such marker or by nothing at all, and (2) ordered, in which items are introduced by numbers or letters” (*Chicago* 6.130). In vertical lists, align runover lines with the first word that follows the numeral or the bullet. Align the numbers on the periods.

Both unordered and ordered lists are “best introduced by a grammatically complete sentence, followed by a colon” (*Chicago* 6.130).

- 6.27 In ordered vertical lists, numerals and not letters should generally be used, and a period should follow each numeral.

In both ordered and unordered lists, if the items consist of complete sentences, begin them with uppercase letters and include terminal punctuation.

Stake and ward Relief Society leaders should observe the following cautions:

1. Speakers should not be paid to participate in Relief Society meetings or activities.
2. Children’s class leaders should not be paid.
3. Copyright laws should not be violated.

If the list items are not complete sentences, they should generally begin with uppercase letters but should not include terminal punctuation.

The bishopric will discuss several topics:

- The Aaronic Priesthood
- Financial matters
- Plans for sacrament meetings
- Church callings

- 6.28 If the items in a list complete the sentence begun in the introductory phrase, it is usually better to create a run-in list. But if the context requires that the items be displayed more prominently, a vertical list can be used. Put a colon at the end of the introductory clause, capitalize the first word of each item in the list, and use a period at the end of each item. This style is an exception to *Chicago* 6.131.

Members of the bishopric should:

1. Participate regularly in quorum classes, activities, service projects, and presidency meetings.
2. Conduct priesthood interviews regularly with Aaronic Priesthood quorum presidents.
3. Interview presidents of Young Women classes as needed.

- 6.29 “Note that each division and subdivision should normally contain at least two items” (*Chicago* 6.132). For example, do not use *A* unless there will be a *B*.

# Spelling and Distinctive Treatment of Words

# 7

## Standard for Spelling

- 7.1 As a general rule, use the first listing of a word at *Merriam-Webster.com Dictionary* as the standard for spelling in Church publications. (See *Chicago* 7.1.)

## Spelling and Usage of Terms in Church Writing

- 7.2 The following list identifies the preferred spelling and usage of selected terms in Church writing:

agency (*not* free agency)  
baptistry (use the second spelling in *Merriam-Webster.com Dictionary*)  
Churchwide  
closed captions  
deacon-age; teacher-age; priest-age (modifier)  
donations in kind  
early-morning seminary  
fast and testimony meeting (*not* fast meeting)  
fast offering (noun)  
fast-offering (modifier)  
fellow man; fellow men (two words)  
fulness  
Gentile (noun)  
gentile (adjective)  
gold plates (*not* golden plates; use for the Book of Mormon plates and the Jaredite plates [see Mosiah 8:9])  
high councilor (*not* high councilman)  
home evening (*not* family home evening)  
home-study seminary  
in-kind donations  
latter day(s) (noun)  
less-active (modifier)  
multistake; multiward (modifier)  
name tag  
nonmember  
part-member (modifier)  
phase 1 (*or* introductory phase, phase 2a, or phase 2b) languages and products  
postmortal

pre-earth  
premortal existence (*not* preexistence)  
record keeping (noun)  
record-keeping (modifier)  
released-time seminary  
role play (noun)  
same-sex (*not* same-gender)  
scriptorian (specialized Church term, preferably used infrequently; alternative could be “someone who is well versed in the scriptures”)  
seer stone  
singing time  
stewardship (use this term to refer only to [1] the stewardships mentioned in the Doctrine and Covenants in connection with the law of consecration or [2] the role of parents in their family; when referring to responsibilities in the Church, words such as *callings* or *assignments* may be used)  
time code  
tithe payer; full-tithe payer; non-tithe payer; part-tithe payer  
tithe-paying (modifier)  
tithing in kind (noun)  
tithing-in-kind (modifier)  
word strip  
worshipped, worshipping

## Plurals (See *Chicago* 7.5–15)

- 7.3 “Capital letters used as words, numerals used as nouns, and abbreviations usually form the plural by adding *s*” (*Chicago* 7.15):

the 1990s  
CTRs  
PhDs  
vols.

“To aid comprehension, lowercase letters form the plural with an apostrophe and an *s* (compare ‘two *as* in *llama*’ with ‘two *a*’s in *llama*’)” (*Chicago* 7.15). Capital letters, however, do not normally require an apostrophe in the plural.

In Church style, there are not two *l*’s in the word *fulness*.

Students once studied the three Rs.

For scholastic grades, “no apostrophe is required in the plural” (*Chicago* 7.65).

He brought home two As and three Bs.

---

### Possessives (See *Chicago* 7.16–29)

- 7.4 Use an apostrophe and an *s* to form the possessive of (1) almost all singular nouns and (2) plural nouns not ending in *s* (see *Chicago* 7.16):

bishop’s counselors  
boss’s desk  
children’s hospital  
father’s blessing  
geese’s wings  
mice’s tails  
witness’s testimony

Use an apostrophe alone to form the possessive of plural nouns ending in *s*:

bishops’ storehouse  
girls’ class  
witnesses’ testimony

- 7.5 Use the rules listed in 7.4 for personal names, proper nouns, letters, and numbers (see *Chicago* 7.17–19):

Burns’s poems  
Christ’s spirit  
Elias’s mission  
Enos’s prayer  
Israelites’ exodus  
Jesus’s birth  
the Joneses’ home  
the Lewises’ library  
Lewis’s books  
Moses’s leadership  
Ramses’s tomb  
ZCMI’s legacy  
1983’s record rainfall

- 7.6 “Analogous to possessives, and formed like them, are certain expressions that would otherwise include *of*” (*Chicago* 7.25):

fathers and sons’ outing  
readers’ theater  
six months’ leave  
two dollars’ worth  
a year’s supply

- 7.7 Compound nouns that contain an *s* plural form, such as *records examiner* or *standards*

*event*, should not be confused with the possessive case.

- 7.8 Do not use an apostrophe in official organizational terms referring to priesthood quorums and groups:

deacons quorum  
elders quorum

- 7.9 Generally, use the singular possessive form in titles of documents:

an auditor’s guide  
*Mission President’s Handbook*  
*A Parent’s Guide*  
a teacher’s supplement

---

### Word Division (See *Chicago* 7.36–47)

- 7.10 Generally, divide words at the division points shown at *Merriam-Webster.com Dictionary*. These points are indicated by dots between syllables. *Merriam-Webster.com Dictionary* divides most words according to pronunciation rather than derivation:

knowl·edge (*not* know-ledge)  
democ·racy (*not* demo-crac·y)

Not all syllable breaks are appropriate end-of-line breaks. Follow these guidelines whenever possible:

1. No more than two consecutive lines should end in hyphens.
2. When a word is divided, there must always be at least two letters at the end of the line and three letters on the next line.
3. “When a vowel forms a syllable in the middle of a word, it should remain on the first line if possible. Diphthongs are treated as single vowels” (*Chicago* 7.39):

partici·pate (*preferable to* partic-ipate)  
genera·tion (*preferable to* gener-ation)  
*but*: cov·enant (*to prevent misreading as* cove-nant)

4. “Hyphenated or closed compounds and words with prefixes or suffixes are best divided at the natural breaks” (*Chicago* 7.40):

dis·pleasure (*preferable to* displea-sure)  
latter·day (*preferable to* lat-ter-day)  
thanks·giving (*preferable to* thanksgiv-ing)

5. It is preferable to avoid hyphenating personal names and proper nouns.

6. “Proper nouns of more than one element, especially personal names, should be broken, if possible, between the elements rather than within any of the elements. . . . A personal name that includes initials should be broken after the initials” (*Chicago* 7.42):

Brigham / Young (*preferable to* Brig-ham Young)

Boyd K. / Packer (*preferable to* Boyd / K. Packer)

These guidelines may be modified when necessary (1) to avoid bad line spacing or unsightly line breaks or (2) to prevent misreading.

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### ***O* and *Oh* (See *Chicago* 6.35, 7.31)**

- 7.11 “The vocative *O* . . . is always capitalized; *oh* is capitalized only at the beginning of a sentence” (*Chicago* 7.31). A comma usually follows the interjection *oh*, but no comma follows the vocative *O* (see *Chicago* 6.35).

Hold not thy peace, O God of my praise.

O Lord, hear our petitions.

The scenery is so beautiful, but, oh, I can’t describe it!

Oh, how blessed we are to live in this last dispensation!

---

### **Ligatures (See *Chicago* 7.34–35)**

- 7.12 For most words with spellings that are derived from ligatures, use the spelling in the Bible Dictionary. If the word is not in the Bible Dictionary, use the first spelling shown at *Merriam-Webster.com Dictionary*. However, use the second spelling for the word *Judea*, not the first spelling.

In quotations, preserve the spelling of the quoted source. However, do not re-create the ligature in the spelling of the word; instead, use the letters *ae*.

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### **Ampersands**

- 7.13 Generally, use the conjunction *and* rather than an ampersand (&).

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### **Italics (See *Chicago* 7.48–69)**

- 7.14 The use of italics is one of the most distinctive ways of setting off an element in text. Because of this distinctiveness, the effectiveness of italics depends on judicious and sparing use. “Overused, italics quickly lose their force” (*Chicago* 7.50).

Avoid the use of italics merely for emphasis. It is preferable to show emphasis through effective sentence structure.

Also avoid lengthy passages in italics because the type can be difficult to read. (See 13.25 for adding italics in quoted material.)

- 7.15 Use italics to set off the titles of certain types of works. Do not italicize titles of the standard works and their parts. (See 8.46, 52–53; 11.1–2.)
- 7.16 Use italics for unfamiliar non-English words:

One of his favorite treats was *Apfelkuchen*.

However, “words and phrases from another language that are familiar to most readers . . . should appear in roman” (*Chicago* 7.54). If a word is listed at *Merriam-Webster.com Dictionary*, do not set it in italics. “Commonly used Latin words and abbreviations should not be italicized” (*Chicago* 7.55):

The Church’s policy on in vitro fertilization is described in the handbook.

“Because of its peculiar use in quoted matter, *sic* is best italicized” (*Chicago* 7.55):

“Every night I look forward to declining [*sic*] in my easy chair.”

- 7.17 Use italics for words used as words and letters used as letters (see *Chicago* 7.63–64):

The word *spiritual* means different things to different people.

Place the letter *x* beside each correct answer.

---

### **Words on Boards or Strips of Paper**

- 7.18 Use italics to indicate words or phrases that are to be written on a board or strip of paper:

Write *Acts 8:3* on the board.

List the following on the board: *Adam-ondi-Ahman*, *Second Coming*, *Millennium*, *Be Prepared*.

---

### **Compound Words (See *Chicago* 6.80, 7.81–89)**

- 7.19 “Far and away the most common spelling questions for writers and editors concern compound terms—whether to spell as two words, hyphenate, or close up as a single word” (*Chicago* 7.81).
- 7.20 Use the following guidelines when determining whether to hyphenate compound terms:
1. When a compound modifier precedes the noun it describes and is hyphenated in



*Merriam-Webster.com Dictionary*, it should be hyphenated:

fast-food restaurants  
long-suffering friend  
open-heart surgery  
up-to-date proposal  
well-read client

2. When a compound modifier precedes the noun it describes and is not hyphenated at *Merriam-Webster.com Dictionary*, it should be hyphenated only when ambiguity is likely without a hyphen:

fast and testimony meeting  
fast-offering collection  
flower-filled garden  
health care expenses  
member missionary work  
much-needed clothing  
real estate agent  
third-floor apartment

3. When a compound modifier follows the noun or verb it describes, “hyphenation is usually unnecessary, even for adjectival compounds that are hyphenated in *Webster’s* (such as *well-read* or *ill-humored*)” (*Chicago* 7.85; see also *Chicago* 7.89, page 448). Follow this guideline unless ambiguity is likely or unless the compound includes the words *self* or *all*:

The discussion was open ended.  
The video program was closed captioned.  
The program was well defined.  
The store’s selections were up to date.  
A virtuous life is lived step by step.  
We should look at the two options side by side.  
All Church members should strive to be self-reliant.  
The new program strives to be all-inclusive.

4. To prevent ambiguity, use an en dash to form a compound adjective when one or both elements consist of two words, a hyphenated word, or an open compound (see *Chicago* 6.80; see also the last paragraph in 7.21 of this style guide):

Aaronic Priesthood–Young Women committee  
folk music–influenced lyrics

5. “Compounds formed by an adverb ending in *ly* plus an adjective or participle (such as

*largely irrelevant* or *smartly dressed*) are not hyphenated either before or after a noun, since ambiguity is virtually impossible” (*Chicago* 7.86):

highly developed philosophy  
lovingly conveyed message

- 7.21 “Compounds formed with prefixes are normally closed, whether they are nouns, verbs, adjectives, or adverbs” (*Chicago* 7.89, page 455; see pages 455–57 for examples). However, in certain situations, such as those shown in the following examples, a hyphen or en dash should be used after the prefix in a compound.

Use a hyphen in the following instances:

1. “Before a capitalized word or a numeral, such as *sub-Saharan*, *pre-1950*.”  
2. “Before a [hyphenated] compound term, such as *non-self-sustaining*”:

non-English-speaking person  
mid-20th-century history

3. “To separate two *i*’s, two *a*’s, and other combinations of letters or syllables that might cause misreading”:

anti-inflammatory  
extra-alkaline  
pro-life

4. “To separate the repeated terms in a double prefix, such as *sub-subentry*.”

5. “When a prefix or combining form stands alone, such as *over-* and *underused*, *macro-* and *microeconomics*” (*Chicago* 7.89).

Use an en dash after a prefix when one element of a compound adjective consists of an open compound (see *Chicago* 6.80):

non-Latter-day Saint literature  
post-Mormon Battalion period  
pre-western migration period

---

## Variant Spellings of Names in the Scriptures

- 7.22 When variant spellings exist for a personal or place name in the scriptures, use the spelling from one of the following sources, which are listed in order of preference:

1. This style guide, including the index
2. The Bible Dictionary
3. The spelling used in the scriptures

# Names and Terms

## General Principles of Capitalization

8.1 “Proper nouns are usually capitalized, as are some of the terms derived from or associated with proper nouns. For the latter, Chicago’s preference is for sparing use of capitals—what is sometimes referred to as a ‘down style’” (*Chicago* 8.1).

8.2 Many proper nouns and personal names combine a given name with a generic or descriptive term (the Mesa Arizona Temple Visitors’ Center, President Lincoln). After the official name is first mentioned, the generic term alone may then be lowercased:

The Manhattan New York Temple was completed in 2004. The temple is unusual because it is part of an existing structure.

Bishop Jones is very busy with tithing settlement interviews this week. Please contact the executive secretary to make appointments with the bishop.

8.3 Capitalize plural generic terms that precede or follow two or more names of buildings, public places, or topographical features.

Mounts Washington and Rainier  
Pacific and Atlantic Oceans  
Salt Lake and Provo Utah Temples  
South Temple and Main Streets

## General Authorities, Area Seventies, and General Officers

8.4 Capitalize the names of the callings of General Authorities, General Officers, and Area Seventies. Also capitalize the names of offices that are held by General Authorities by virtue of their positions.

a General Authority; the General Authorities (avoid the term *the Brethren*, but capitalize it when referring to General Authorities except when it is modified, such as *my brethren* or *these brethren*)

President of the Church; the fifth President; the first five Presidents

First Counselor in the First Presidency (*but* lowercase *counselor* when used in a generic sense: “Brigham Young selected Heber C. Kimball as First Counselor” (*but* his counselor)

Apostle; the Twelve (Apostles) (*but* prophets and apostles; apostolic; Jesus called twelve Apostles)

President (or Acting President) of the Quorum of the Twelve (Apostles) (*but* a member of the Quorum of the Twelve Apostles)

The first time the Quorum of the Twelve Apostles is referred to in a document, the entire phrase “Quorum of the Twelve Apostles” should be used. In subsequent references, the writer or editor continues to include the word *Apostles* as appropriate for the context and audience of the document.

Senior President of the Seventy; seven Presidents of the Seventy; a member of the Presidency of the Seventy

General Authority Seventy (use this term to refer to members of the First and Second Quorums of the Seventy rather than referring to them as being members of the First or Second Quorum)

Area Seventy (use this term to refer to members of the Seventy who belong to quorums other than the First and Second Quorums)

member of the Seventy; of the Seventy; a member of the Quorums of the Seventy (use these terms to refer to a member of any Quorum of the Seventy)

emeritus General Authority Seventy (use this term for all former General Authority Seventies)

Area President; Area Presidency; First Counselor in the Area Presidency

Presiding Bishop

Second Counselor in the Presiding Bishopric

Patriarch to the Church (before 1980)

General Officers

General President (of Church organizations)

Primary General President; General President of the Primary

First Counselor in the Primary General Presidency

Capitalize the names of the following offices or titles when they are held by General Authorities:

Church Historian (and Recorder) (*but* assistant Church historian; see 8.7)

Commissioner of the Church Educational System

Executive Director

8.5 Capitalize the names of the general presiding priesthood bodies or organizations of the Church:

the First Presidency; the Presidency

the Council of the First Presidency and Quorum of the Twelve Apostles

Always include the word *Apostles* in this formal title.

the Quorum of the Twelve (Apostles) (*not* the Council of the Twelve); the Twelve (Apostles)

In these references, the writer or editor includes the word *Apostles* as appropriate for the context and audience of the document.

the First (*or* Second *or* Third) Quorum of the Seventy; the Quorums of the Seventy; the Presidency of the Seventy; the Seventy

the Presiding Bishopric; the Bishopric

General Presidency (of a Church organization)

General Presidency; General Organization  
Presidency

---

**Other Church Positions and Offices**

8.6 Lowercase positions in the Church unless they precede a personal name or are used in place of a personal name (see *Chicago* 8.19, 26):

assistant to the president of the priests quorum;  
assistant to the priests quorum president

bishop; Bishop Newman; “How are you,  
Bishop?”

branch president; President Jones; “How are  
you, President?”

counselor in the bishopric; bishop’s second  
counselor

counselor in the Primary presidency

deacon, teacher, priest

deacons quorum adviser

district president

elder; high priest

elders quorum president

executive secretary

high councilor (*not* high councilman)

meetinghouse librarian

Primary president

prospective elder

Relief Society secretary

stake president; President Brown; “How are you,  
President?”

Sunday School president

ward clerk

ward young single adult leader

Young Women president

Capitalize *elder* or *sister* when the terms are used in place of the name of a missionary:

Elder Jones; “How are you, Elder?”

Sister Brown; “How are you, Sister?”

8.7 Lowercase all other titles referring to general Church administration:

assistant Church historian

director for temporal affairs

general counsel (for the Church)

managing director

Relief Society general advisory council

---

**Church Buildings**

8.8 Capitalize the official names of Church buildings. Words such as *building*, *center*, *temple*, *tabernacle*, or *institute* are capitalized only when they are part of the official or formal name. Such words are lowercased when they stand alone.

The following list shows the names of buildings at Church headquarters:

Assembly Hall

Beehive House

Church Administration Building; the administration building (47 East South Temple Street)

Church History Library; the library

Church History Museum; the museum

Church Office Building; the office building (50 East North Temple Street)

Conference Center

Conference Center Theater

Family History Library; the library

Joseph Smith Memorial Building

Lion House

Salt Lake Tabernacle; the Tabernacle (for the Salt Lake Tabernacle, *Tabernacle* is capitalized even when it stands alone)

The following list gives examples of the names of other Church buildings:

bishops’ storehouse; Redmond Oregon Bishops’ Storehouse

Deseret Industries stores



distribution center; Salt Lake Distribution Center

employment resource center; Welfare Square Employment Resource Center

family history center; Farmington Utah Family History Center

home storage center; Ogden Utah Home Storage Center

institute of religion; Ogden Institute of Religion; the Ogden institute; the institute

missionary training center; Brazil Missionary Training Center; Provo Missionary Training Center

stake center; Cheyenne Wyoming Stake Center; Cheyenne stake center (*not* stake house)

tabernacle; Brigham City Tabernacle

temple; Washington D.C. Temple; house of the Lord

visitors' center; Mesa Arizona Temple Visitors' Center

- 8.9 Do not capitalize such terms as *meetinghouse*, *chapel*, *office*, *home*, and *temple grounds* when they are used descriptively rather than as part of a formal name:

the Columbia New York Second Ward meetinghouse

the Rowland Way chapel

Sierra Leone Freetown Mission home

Sierra Leone Freetown Mission office

the St. George Utah Temple grounds; the temple grounds in St. George

- 8.10 Lowercase references to rooms in religious structures:

baptistry (use the second spelling at *Merriam-Webster.com Dictionary*)

celestial room; Los Angeles California Temple celestial room

chapel

children's meeting room

classroom

creation room

cultural hall

garden room

high council room

meetinghouse library

Relief Society room

sealing room

*but*: Holy of Holies; Nauvoo Room (in the Joseph Smith Memorial Building)

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## Temples

- 8.11 Generally, use the full, official name of a temple. The following are the official names of the temples. (Contact the Editing Section of the Publishing Services Department for the official names of temples that have been announced recently.)

Aba Nigeria Temple

Abidjan Ivory Coast Temple

Accra Ghana Temple

Adelaide Australia Temple

Alabang Philippines Temple

Albuquerque New Mexico Temple

Anchorage Alaska Temple

Antananarivo Madagascar Temple

Antofagasta Chile Temple

Apia Samoa Temple

Arequipa Peru Temple

Asunción Paraguay Temple

Atlanta Georgia Temple

Auckland New Zealand Temple

Austin Texas Temple

Bacolod Philippines Temple

Bahía Blanca Argentina Temple

Bangkok Thailand Temple

Barcelona Spain Temple

Barranquilla Colombia Temple

Baton Rouge Louisiana Temple

Beira Mozambique Temple

Belém Brazil Temple

Belo Horizonte Brazil Temple

Bengaluru India Temple

Benin City Nigeria Temple

Bentonville Arkansas Temple

Bern Switzerland Temple

Billings Montana Temple

Birmingham Alabama Temple

Birmingham England Temple

Bismarck North Dakota Temple

Bogotá Colombia Temple

Boise Idaho Temple

Boston Massachusetts Temple

Bountiful Utah Temple

Brasília Brazil Temple

Brazzaville Republic of the Congo Temple

Brigham City Utah Temple

Brisbane Australia Temple

Brussels Belgium Temple

Budapest Hungary Temple

Buenos Aires Argentina Temple

Burley Idaho Temple  
 Cagayan de Oro Philippines Temple  
 Calgary Alberta Temple  
 Cali Colombia Temple  
 Campinas Brazil Temple  
 Caracas Venezuela Temple  
 Cardston Alberta Temple  
 Casper Wyoming Temple  
 Cebu City Philippines Temple  
 Cedar City Utah Temple  
 Chicago Illinois Temple  
 Ciudad Juárez Mexico Temple  
 Cleveland Ohio Temple  
 Cobán Guatemala Temple  
 Cochabamba Bolivia Temple  
 Cody Wyoming Temple  
 Colonia Juárez Chihuahua Mexico Temple  
 Columbia River Washington Temple  
 Columbia South Carolina Temple  
 Columbus Ohio Temple  
 Concepción Chile Temple  
 Copenhagen Denmark Temple  
 Córdoba Argentina Temple  
 Culiacán Mexico Temple  
 Curitiba Brazil Temple  
 Cusco Peru Temple  
 Dallas Texas Temple  
 Davao Philippines Temple  
 Denver Colorado Temple  
 Deseret Peak Utah Temple  
 Detroit Michigan Temple  
 Draper Utah Temple  
 Dubai United Arab Emirates Temple  
 Durban South Africa Temple  
 Edmonton Alberta Temple  
 Elko Nevada Temple  
 Ephraim Utah Temple  
 Farmington New Mexico Temple  
 Feather River California Temple  
 Fortaleza Brazil Temple  
 Fort Collins Colorado Temple  
 Fort Lauderdale Florida Temple  
 Fort Worth Texas Temple  
 Frankfurt Germany Temple  
 Freetown Sierra Leone Temple  
 Freiberg Germany Temple  
 Fresno California Temple  
 Fukuoka Japan Temple  
 The Gila Valley Arizona Temple  
 Gilbert Arizona Temple  
 Grand Junction Colorado Temple

Greater Guatemala City Temple  
 Guadalajara Mexico Temple  
 Guatemala City Guatemala Temple  
 Guayaquil Ecuador Temple  
 The Hague Netherlands Temple  
 Halifax Nova Scotia Temple  
 Hamilton New Zealand Temple  
 Harare Zimbabwe Temple  
 Hartford Connecticut Temple  
 Heber Valley Utah Temple  
 Helena Montana Temple  
 Helsinki Finland Temple  
 Hermosillo Sonora Mexico Temple  
 Hong Kong China Temple  
 Houston Texas Temple  
 Idaho Falls Idaho Temple  
 Indianapolis Indiana Temple  
 Johannesburg South Africa Temple  
 Jordan River Utah Temple  
 Kananga Democratic Republic of the Congo Temple  
 Kansas City Missouri Temple  
 Kaohsiung Taiwan Temple  
 Kinshasa Democratic Republic of the Congo Temple  
 Kirtland Temple  
 Knoxville Tennessee Temple  
 Kona Hawaii Temple  
 Kumasi Ghana Temple  
 Kyiv Ukraine Temple  
 Lagos Nigeria Temple  
 Laie Hawaii Temple  
 La Paz Bolivia Temple  
 Las Vegas Nevada Temple  
 Layton Utah Temple  
 Lima Peru Temple  
 Lima Peru Los Olivos Temple  
 Lindon Utah Temple  
 Lisbon Portugal Temple  
 Logan Utah Temple  
 London England Temple  
 Los Angeles California Temple  
 Louisville Kentucky Temple  
 Lubbock Texas Temple  
 Lubumbashi Democratic Republic of the Congo Temple  
 Maceió Brazil Temple  
 Madrid Spain Temple  
 Managua Nicaragua Temple  
 Manaus Brazil Temple  
 Manhattan New York Temple  
 Manila Philippines Temple

Manti Utah Temple	Port-au-Prince Haiti Temple
McAllen Texas Temple	Porto Alegre Brazil Temple
Medford Oregon Temple	Port Vila Vanuatu Temple
Melbourne Australia Temple	Praia Cape Verde Temple
Memphis Tennessee Temple	Preston England Temple
Mendoza Argentina Temple	Provo City Center Temple
Mérida Mexico Temple	Provo Utah Temple
Meridian Idaho Temple	Puebla Mexico Temple
Mesa Arizona Temple	Querétaro Mexico Temple
Mexico City Benemérito Mexico Temple	Quetzaltenango Guatemala Temple
Mexico City Mexico Temple	Quito Ecuador Temple
Missoula Montana Temple	Raleigh North Carolina Temple
Modesto California Temple	Recife Brazil Temple
Monrovia Liberia Temple	Red Cliffs Utah Temple
Monterrey Mexico Temple	Redlands California Temple
Montevideo Uruguay Temple	Regina Saskatchewan Temple
Monticello Utah Temple	Reno Nevada Temple
Montpelier Idaho Temple	Rexburg Idaho North Temple
Montreal Quebec Temple	Rexburg Idaho Temple
Moses Lake Washington Temple	Richmond Virginia Temple
Mount Timpanogos Utah Temple	Rio de Janeiro Brazil Temple
Nairobi Kenya Temple	Rome Italy Temple
Nashville Tennessee Temple	Russia Temple
Nauvoo Illinois Temple (current temple)	Sacramento California Temple
Nauvoo Temple (original temple)	Salt Lake Temple
Neiafu Tonga Temple	Salta Argentina Temple
Newport Beach California Temple	Salvador Brazil Temple
Nuku'alofa Tonga Temple	San Antonio Texas Temple
Oakland California Temple	San Diego California Temple
Oaxaca Mexico Temple	San José Costa Rica Temple
Ogden Utah Temple	San Juan Puerto Rico Temple
Okinawa Japan Temple	San Luis Potosí Mexico Temple
Oklahoma City Oklahoma Temple	San Pedro Sula Honduras Temple
Oquirrh Mountain Utah Temple	San Salvador El Salvador Temple
Orem Utah Temple	Santa Cruz Bolivia Temple
Orlando Florida Temple	Santiago Chile Temple
Oslo Norway Temple	Santiago Chile West Temple
Pago Pago American Samoa Temple	Santo Domingo Dominican Republic Temple
Palmyra New York Temple	Santos Brazil Temple
Panama City Panama Temple	São Paulo Brazil Temple
Papeete Tahiti Temple	São Paulo East Brazil Temple
Paris France Temple	Sapporo Japan Temple
Payson Utah Temple	Saratoga Springs Utah Temple
Perth Australia Temple	Seattle Washington Temple
Philadelphia Pennsylvania Temple	Seoul Korea Temple
Phnom Penh Cambodia Temple	Shanghai People's Republic of China Temple
Phoenix Arizona Temple	Singapore Republic of Singapore Temple
Pittsburgh Pennsylvania Temple	Smithfield Utah Temple
Pocatello Idaho Temple	Snowflake Arizona Temple
Portland Oregon Temple	Spokane Washington Temple
Port Moresby Papua New Guinea Temple	Star Valley Wyoming Temple

St. George Utah Temple  
 St. Louis Missouri Temple  
 Stockholm Sweden Temple  
 St. Paul Minnesota Temple  
 Suva Fiji Temple  
 Sydney Australia Temple  
 Syracuse Utah Temple  
 Tacloban City Philippines Temple  
 Taipei Taiwan Temple  
 Tallahassee Florida Temple  
 Tampa Florida Temple  
 Tampico Mexico Temple  
 Tarawa Kiribati Temple  
 Taylorsville Utah Temple  
 Tegucigalpa Honduras Temple  
 Tijuana Mexico Temple  
 Tokyo Japan Temple  
 Tooele Valley Utah Temple  
 Toronto Ontario Temple  
 Torreón Mexico Temple  
 Trujillo Peru Temple  
 Tucson Arizona Temple  
 Tuxtla Gutiérrez Mexico Temple  
 Twin Falls Idaho Temple  
 Urdaneta Philippines Temple  
 Vancouver British Columbia Temple  
 Veracruz Mexico Temple  
 Vernal Utah Temple  
 Vienna Austria Temple  
 Villahermosa Mexico Temple  
 Vitória Brazil Temple  
 Washington D.C. Temple  
 Wellington New Zealand Temple  
 Wichita Kansas Temple  
 Willamette Valley Oregon Temple  
 Winnipeg Manitoba Temple  
 Winter Quarters Nebraska Temple  
 Yigo Guam Temple  
 Yorba Linda California Temple  
 Yuba City California Temple

In subsequent references to a temple, a shortened name may be used. In such cases, capitalize the name:

Idaho Falls Temple  
 Logan Temple  
 Los Angeles Temple  
 Manti Temple  
 Nauvoo Temple

8.12 Do not capitalize the word *temple* or *tabernacle* when it refers to an ancient temple or tabernacle:

temple of Herod; Herod's temple  
 temple of Solomon; Solomon's temple  
 temple in the land Bountiful  
 tabernacle of Moses

---

## Places and Historic Sites

8.13 The following list shows the names, spellings, and capitalization of some places and historic sites referred to in Church documents:

Adam-ondi-Ahman  
 Beehive and Lion Houses  
 Bountiful, land of  
 Brigham Young Winter Home and Office  
 Carthage Jail  
 Cove Fort  
 Deseret, state of  
 Endowment House  
 Far West Temple Site  
 Garden of Eden (*but* the garden)  
 Garden of Gethsemane (*but* the garden)  
 Garden Grove  
 Garden Tomb  
 Grandin Building: Book of Mormon Publication Site  
 Granite Mountain Records Vault  
 Hamblin Home  
 Hawn's Mill (Massacre) (*not* Haun's)  
 Hill Cumorah  
 Historic Kirtland  
 Historic Nauvoo  
 Holy City (Jerusalem)  
 Holy Land  
 Independence Visitors' Center  
 Johnson Home  
 Joseph Smith Birthplace  
 Kanesville Memorial  
 Kingdom of Israel (*or* Judah)  
 Kirtland Temple  
 Liberty Jail  
 Mars' Hill  
 Martin's Cove: Mormon Trail Site  
 Morley Farm  
 Mormon Battalion Historic Site at San Diego  
 Mormon Pioneer Memorial Monument  
 Mormon Trail Center at Winter Quarters  
 Mountain Meadows Massacre Site  
 Mount Pisgah  
 Newel K. Whitney Store

New Jerusalem  
 Northern Kingdom (of Israel)  
 Polynesian Cultural Center  
 Priesthood Restoration Site  
 Sacred Grove  
 Salt Lake Valley (*but* the valley of the Great Salt Lake; the valley)  
 Sea of Galilee  
 Sixth Crossing: Mormon Trail Site  
 Southern Kingdom (of Judah)  
 St. George Tabernacle  
 Sun Ranch  
 Temple Square  
 Tower of Babel  
 Waters of Mormon  
 Whitmer Farm: Church Organization Site  
 Winter Quarters  
 Winter Quarters Cemetery  
 Zion

When there is sufficient space for the full site name to be easily read, include the subtitles for sites such as "Grandin Building: Book of Mormon Publication Site."

If you have any questions about Church historic sites, contact Jacob Olmstead at [Jacob.Olmstead@ChurchofJesusChrist.org](mailto:Jacob.Olmstead@ChurchofJesusChrist.org).

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## General Church Funds

- 8.14 Capitalize the official titles of general Church funds, but lowercase descriptive references to such funds:

General Missionary Fund; the missionary fund (*but* ward missionary fund)  
 Humanitarian Aid Fund  
 Perpetual Education Fund  
 Perpetual Emigrating Fund (*not* Perpetual Emigration Fund)  
 Temple Patron Assistance Fund

---

## Church Organizations, Classes, and Programs

- 8.15 Capitalize official names of general organizational units of the Church, such as councils, departments, divisions, and offices:

Africa West Area Office  
 Church Board of Education  
 Church Educational System  
 Correlation Executive Committee  
 Latter-day Saint Charities  
 Missionary Executive Council  
 Office of the First Presidency

Office of the Presiding Bishopric; Presiding Bishopric's Office  
 Priesthood and Family Executive Council  
 Correlation Research Division  
 Publishing Services Department  
 The Tabernacle Choir at Temple Square; The Tabernacle Choir (*The* is capitalized in both instances, including in running text)

Lowercase such terms when they stand alone or are not part of an official title:

the area office  
 the Church's educational system

- 8.16 Capitalize terms designating local organizational units of the Church (areas, missions, stakes, districts, wards, and branches) when they are part of the official name. Lowercase such terms when they stand alone:

Georgetown Branch; the branch in Georgetown  
 Provo Utah Third Ward; the third ward (*but* the 21st ward; see 9.2)  
 Raleigh North Carolina Stake; the Raleigh stake  
 Salt Lake East Millcreek Stake; the East Millcreek stake  
 Sweden Stockholm Mission; the Swedish mission

- 8.17 Lowercase the names of organizations and groups within areas, missions, stakes, districts, wards, and branches except for terms that would otherwise be capitalized:

area council  
 bishopric; Columbia Ward bishopric  
 coordinating council  
 elders quorum; the Georgetown Branch elders quorum  
 high council  
 high priests quorum  
 public affairs council; public affairs office  
 service member group  
 single adults (ages 31 and older)  
 stake presidency; Centerville Utah North Stake presidency  
 ward council  
 ward youth council  
 young single adults (ages 18 through 30)

- 8.18 The capitalized designations *Young Men* and *Young Women* are organizational terms. Do not capitalize them when referring to individuals or a group of individuals.

Stake Young Men and Young Women leaders should work together to serve the youth in their stake.

The young women of the Church are doing great things. (*Not* The Young Women of the Church are doing great things.)

- 8.19 Capitalize titles of official Church classes and courses of study, but lowercase words such as *class*, *course*, or *seminar* (see *Chicago* 8.86):

*Come, Follow Me* resources

Sunbeams class

Marriage and Family Relations course

- 8.20 Lowercase the names of Church programs and initiatives, except for terms that would otherwise be capitalized:

addiction recovery program

basic unit program

home evening

ministering

public affairs

seminary program

Young Men (*or* Young Women) program

To avoid confusion, the names of some Church programs are capitalized except for the word *program*:

Children and Youth program

Perpetual Education Fund program

---

## Church Meetings

- 8.21 Lowercase designations of Church meetings when they are not of a unique historical nature:

activity days

annual (*or* semiannual) general conference; general conference

area council meeting

children's sacrament meeting presentation

coordinating council meeting

fast and testimony meeting

mission leadership seminar (*or* seminar for new mission leaders)

opening exercises

priesthood interview (*not* personal priesthood interview or PPI)

priesthood meeting

priesthood session (*not* general priesthood session)

Primary

Relief Society meeting

sacrament meeting

solemn assembly

stake conference; La Crescenta California Stake conference

ward council meeting

women's session (*not* general women's session)

worldwide leadership training meeting

Capitalize the designation of a special meeting or activity if necessary for clarity:

Days of '47 parade

Temple and Priesthood Preparation

- 8.22 Each general conference is given an official name, which should be capitalized:

183rd Annual (*or* Semiannual) General Conference

Lowercase the word *conference* when a specific conference is identified without using its official name:

April conference; October conference; April 2009 general conference

Follow these same principles when referring to area conferences, which are no longer held:

Manchester England Area Conference 1971

Manchester area conference; the 1974 Stockholm area conference

- 8.23 When referring to Church-sponsored pageants, capitalize the word *pageant* when it is part of the official name of the event:

Nauvoo Pageant

---

## Time Zones

- 8.24 In running text, spell out references to time zones. Capitalize only those words derived from proper nouns, such as *Greenwich*, *Atlantic*, or *Pacific*. The word *saving* is not necessary when identifying time zones that use daylight saving time. (See *Chicago* 8.90.)

The broadcast is scheduled for Sunday, July 22, 2001, at 8:00 p.m. eastern daylight time.

The rebroadcast will begin at 8:00 p.m. Pacific standard time.

In lists, such as on posters or charts, the first letter of the time zone may be capitalized to give a consistent appearance:

Broadcast live via satellite:

9:00 p.m. Atlantic daylight time

8:00 p.m. Eastern daylight time



7:00 p.m. Central daylight time  
6:00 p.m. Mountain daylight time  
5:00 p.m. Pacific daylight time

---

### “Brother” and “Sister”

- 8.25 Capitalize the words *brother* and *sister* when they are used in the religious sense and occur before a personal name:

My seminary teacher is Brother Johnson.

We will help you, Sister Frandsen.

Lowercase the words *brother* and *sister* when they appear in direct address with the given name omitted:

We welcome you to our meeting, sister.

Thanks, brother, for your dedicated service.

Brothers and sisters, we welcome you to this session of stake conference.

---

### Names and Titles of Deity

- 8.26 Capitalize names and titles of Deity (see *Chicago* 8.91–92). The following list of examples is not exhaustive:

Adonai

Advocate with the Father

Almighty (God)

Alpha and Omega

Anointed (One)

Author of Salvation

Bread of Life

Christ

Christ child

Comforter

Creator

our Elder Brother

Elohim (*not* Eloheim)

(Eternal) Father

Father in Heaven

Firstborn (*but* Jesus Christ is the firstborn of all the spirit children of Heavenly Father.)

Godhead

God the Father

God, the Eternal Father

Good Shepherd

Great High Priest

Heavenly Father

Heavenly Mother

heavenly parents

Holy Ghost

Holy One (of Israel)

Holy Spirit (of Promise)

I Am

Jehovah

Jesus (the) Christ

King of kings

Lamb (of God)

Light (of Christ)

Light (of the World)

Light and Life of the World

Lord Jesus Christ

Lord of Hosts

Lord of lords

Man of Holiness

Master

Master Healer

Mediator

Messiah

Most High

Mother in Heaven

Omnipotent

Only Begotten (Son)

parents in heaven

Prince of Peace

Redeemer

Resurrection and the Life

Savior (of the world)

Savior Jesus Christ

Savior, Jesus Christ (In this and the previous example, *Jesus Christ* can be seen as part of the title or as an appositive, depending on the context.)

Second Comforter

His Son, Jesus Christ

Son (of God)

Son of Man

Son of Righteousness

Spirit (see 8.31)

Spirit of Truth (the Holy Ghost)

Supreme Being

Word

- 8.27 Lowercase references to members of the Godhead if the reference is not used as a divine title but rather as a general role or class:

God is the greatest creator. (*but* God is the Creator.)

Christ was a healer of the sick. (*but* The centurion approached the Healer for help.)

The Holy Ghost is a comforter, a revelator, and a teacher. (*but* The Holy Ghost is the Comforter.)

8.28 Capitalize second- and third-person pronouns referring to Deity, as well as intensive and reflexive pronouns:

Jesus and His disciples

When God created the earth, He did not create it out of nothing.

We thank Thee, dear Father, for Thy love.

We can show our love for Heavenly Father and Jesus by speaking Their names with reverence.

The Son of God Himself bore the weight of the sins of all humankind.

The Holy Ghost is known as the Comforter, and He can calm our fears and fill us with hope.

As an exception, lowercase pronouns referring to heavenly parents.

Lowercase the relative pronouns *who*, *whom*, and *whose* in references to Deity:

We trust in a God who never fails to bless His children in the way that is best for them.

Lowercase first-person pronouns, such as *me* and *my*, in references to Deity.

“I’ll strengthen thee, help thee, and cause thee to stand, / Upheld by my righteous, upheld by my righteous, / Upheld by my righteous, omnipotent hand” (“How Firm a Foundation,” *Hymns*, no. 85).

Avoid using the second-person pronouns *you* and *your* in references to Deity. However, if they are used, capitalize them:

“Heavenly Father, are You there?”

8.29 Do not capitalize most terms, whether adjectives or nouns, derived from the titles of Deity:

(God’s) fatherhood

godlike, godly, godhood

messianic, messiahship

(Jesus’s) sonship

Exceptions:

Christlike, Christian

God-fearing, God-given

8.30 Capitalize the words *God* and *Deity* when used as the name or title of members of the

Godhead. However, lowercase these words in general references and when they refer to non-Christian deities:

Prophets have taught that mortals are gods in embryo.

The god Zeus was supreme among Greek deities.

Olympian gods; the sun god; the god Baal

General references are frequently accompanied by articles (*a*, *an*, *the*), or they appear as plural forms.

8.31 Capitalize the word *Spirit* in references to the Holy Ghost and the Light of Christ, but lowercase it in references to the spiritual component of the soul (mortal or immortal) or to a feeling, attitude, or influence:

We must live by the Spirit if we are to know the things of God.

The gifts of the Spirit will help each of us achieve our goal of eternal life.

The Spirit of Christ is given to all persons so they can know good from evil.

While His body was in the tomb, the spirit of Christ visited the spirits in paradise.

“The Spirit of God like a fire is burning!”

The spirit of God is clothed in a physical body.

The Spirit of the Most High moved upon the face of the earth, exhorting people to repent.

We should abide by the spirit of the law as well as the letter.

He exhibited a bitter spirit when confronted with his wrongdoing.

There was a beautiful spirit at the meeting, and all were benefited by attending.

The man attributed his insight to the spirit of revelation.

In response to the spirit of Elijah, the hearts of the children are turning to their ancestors.

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## Religious Persons and Groups

8.32 Lowercase general references to heavenly beings other than the members of the Godhead:

angel of light

archangel

messenger from God

heavenly being

destroying angel

divine personage

resurrected being



8.33 Capitalize names and titles of “prophets, apostles, saints, and other revered persons,” as well as the names of religious groups (*Chicago* 8.93):

Alma the Younger; Alma the Elder  
Ancient of Days (Adam)  
Eight Witnesses  
Father Abraham  
John the Baptist; the Baptist  
John the Beloved; John the Revelator  
Joseph the Prophet; the Prophet; Joseph Smith, the Prophet of the Restoration; the young Prophet (*but* Joseph Smith was a prophet of God)  
King Benjamin; Benjamin the king  
Lawgiver (Moses)  
Mormon Battalion  
Mother Eve  
School of the Prophets  
Sons of Thunder; Boanerges  
Three Nephites  
Three Witnesses  
Virgin Mary  
Wise Men  
Zion’s Camp  
*but*: Martin handcart company

Capitalize the term *Apostle*, even when used in apposition or as a title (see 8.4):

the Apostle, an Apostle (*but* prophets and apostles)  
Paul the Apostle  
the Apostle Paul  
the Apostle Peter

When used in apposition with a name (or when used alone), lowercase a generic term that does not necessarily constitute a special title:

Alma the prophet  
the angel Moroni  
Nephi the disciple  
the prophet Elijah

Lowercase common terms and phrases that do not need to be specially designated:

boy prophet  
brother of Jared  
children of Israel  
house of Israel

pioneers  
prophet, seer, and revelator  
prophets and apostles (*but* the Apostles, an Apostle)  
psalmist  
sons of Helaman  
sons of Mosiah  
stripling warriors  
(lost) ten tribes  
translated being  
twelve disciples  
twelve tribes of Israel

Capitalize the term *pharaoh* when it is used alone in place of a name. Lowercase the term when it is used in a generic sense (often preceded by an article):

They rejoiced together, and Pharaoh invited Jacob and his family to live in Egypt.

In Upper Egypt, a pharaoh rose up who drove the Hyksos kings out of Lower Egypt and rejected the descendants of Jacob.

The pharaohs of the Ramesside Period compose the 20th Dynasty.

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## Satan and His Followers

8.34 Lowercase references to Satan and his followers, except for personal names:

the adversary  
anti-Christ  
devil  
false Christ  
father of lies  
Lucifer  
Satan  
son of perdition  
son of the morning

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## Church

8.35 The official name of the Church is The Church of Jesus Christ of Latter-day Saints. Generally use the full name of the Church in the first reference. After the full name has been used, consider the shorter terms “the Church of Jesus Christ” or “the Church.”

Do not use terms like “Mormon Church,” “LDS Church,” “Church of the Latter-day Saints,” or “Mormonism.”

“Mormon” can be used in historical expressions such as “Mormon Trail.”

- 8.36 Capitalize *church* when it refers to the Church of Jesus Christ (in this or previous dispensations):

Paul continually encountered Judaizing influences in the Church.

The Church has preached the gospel to people throughout the ages.

This Church has always extolled the virtue of work.

Three thousand members of the Church attended the services.

They were members of the true Church.

We are members of the Lord’s Church.

Encourage them to seek answers by speaking with their parents or Church leaders.

Joseph Smith was the first President of the restored Church.

The Church of Jesus Christ was restored through the Prophet Joseph Smith.

- 8.37 Capitalize the word *church* when using it as an adjective referring to the Church of Jesus Christ:

She presented valuable statistics about Church expansion.

“O My Father” is a popular Church hymn.

Luke was an important Church historian.

Encourage all Church members to participate.

Leaders should conduct Church meetings “as they are led by the Holy Ghost” (Doctrine and Covenants 20:45).

- 8.38 Lowercase the word *church* when it is used as the equivalent of *ecclesiastical* (non-Latter-day Saint), *worship service*, *building*, or *religious organization* (in general):

The president invited church [ecclesiastical] leaders from around the country to attend the meeting at the White House.

We attend church [worship service] regularly.

Our church [building] is located three miles from our house.

A church [religious organization] is important in an individual’s life.

Attendance at church meetings has decreased in many denominations.

shorter term is needed, use “Latter-day Saints” or “Saints.” Do not use the terms “Mormons” or “LDS.”

- 8.40 Capitalize the word *Saint(s)* in specific references to members of the Church of Jesus Christ in all dispensations. Lowercase the word in general references to good people who may or may not be members of the Church:

Most of the Saints in Nauvoo left the city in the winter of 1846.

Paul wrote to the Saints in Corinth.

The Saints of all dispensations have endured persecution for their beliefs.

Her mother was a real saint.

- 8.41 Capitalize the phrase “Latter-day Saints,” lowercasing the *d* in the word *day*.

- 8.42 Do not use the word *Saint* before the names of Apostles and New Testament writers. If a speaker uses the word *Saint* in this context, spell it out and capitalize it.

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## Priesthood

- 8.43 Capitalize formal designations of the priesthood:

Aaronic Priesthood

Holy Priesthood, after the Order of the Son of God

Levitical Priesthood

Melchizedek Priesthood

- 8.44 Lowercase the word *priesthood* when it is not part of a formal designation:

higher (*or* lesser) priesthood

holy priesthood

patriarchal priesthood

priesthood

- 8.45 Capitalize the word *priesthood* when it is used as a plural term following the names of more than one priesthood:

the Aaronic and Melchizedek Priesthoods

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## Religious Writings

- 8.46 Capitalize and set in roman type the titles of the standard works (see *Chicago* 8.103):

the Bible; the Holy Bible

the Book of Mormon; the Book of Mormon:  
Another Testament of Jesus Christ; Selections  
from the Book of Mormon

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## Church Members

- 8.39 Refer to Church members as “members of The Church of Jesus Christ of Latter-day Saints” or “members of the Church of Jesus Christ.” If a

the (book of) Doctrine and Covenants; the Book of Commandments

the Pearl of Great Price

Do not make references to the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price plural by adding an *s*. Make these terms plural by adding the phrase “copies of” before the title:

copies of the Book of Mormon (*not* Books of Mormon *or* Book of Mormons)

It is acceptable, however, to refer to more than one copy of the Bible as “Bibles.” But when referring to both the Bible and one of the other standard works together, use the phrase “copies of” to include both:

copies of the Bible and the Book of Mormon (*not* Bibles and copies of the Book of Mormon)

- 8.47 Lowercase general terms referring to the standard works and derived adjectives (see *Chicago* 8.103):

biblical

holy scriptures

standard works

triple combination

- 8.48 Capitalize and set in roman type official designations of versions and translations of the Bible (see *Chicago* 8.104):

Douay Version

Joseph Smith Translation (*not* Inspired Version; *but* Joseph Smith’s inspired translation)

King James Version of the Bible; King James Version

In references to the King James Version of the Bible, use the term *version*, *not translation*.

Latter-day Saint edition of the King James Version of the Bible (*shortened*: Latter-day Saint edition of the King James Bible *or* Latter-day Saint edition of the Bible)

Do not use the second shortened example unless the document has clearly stated that it is referring to the King James Version.

New International Version

Revised Standard Version

Septuagint

- 8.49 Set the titles of books in the standard works in roman type (see *Chicago* 8.105). Capitalize and lowercase the titles of these books as outlined in the following paragraphs and examples.

Lowercase the word *book* in these titles even if it is printed in the scriptures as part of the title.

Capitalize the term *gospel* when referring to one of the written Gospels in the New Testament to distinguish these from the gospel of Jesus Christ.

Capitalize the term *epistle* in the full title of a book in the New Testament or in one of the shortened forms shown below. Lowercase *epistle* when it is not used as part of a full or shortened title.

Genesis; the book of Genesis; the first book of Moses

Psalms; the book of Psalms; the 23rd Psalm; Psalm 23:4 (*but* a psalm)

Ecclesiastes; the book of Ecclesiastes  
the Song of Solomon

John; the Gospel of John; John’s Gospel (*not* the Gospel According to Saint John)

1 Corinthians; the First Epistle of Paul the Apostle to the Corinthians; the First Epistle of Paul to the Corinthians; the First Epistle to the Corinthians; Paul’s First Epistle to the Corinthians (*but* this epistle; Paul wrote many epistles; studying this epistle can help strengthen your faith)

Galatians; the Epistle of Paul the Apostle to the Galatians; the Epistle to the Galatians; Paul’s Epistle to the Galatians (*but* Paul wrote an epistle to the Galatians)

3 John; the Third Epistle of John; John’s Third Epistle (*but* the third epistle that John wrote)

Revelation; the book of Revelation; the Apocalypse

Mormon; the book of Mormon (referring to the book within the Book of Mormon)

3 Nephi; the book of 3 Nephi

Words of Mormon (the book); the words of Mormon (the words that Mormon wrote)

Joseph Smith—Matthew (em dash)

Joseph Smith—History (em dash)

- 8.50 In text references to citations within books of scripture, lowercase terms such as *verse*, *chapter*, and *section* even when they precede a number (see *Chicago* 8.180). Give any numbers in arabic numerals, even when the original spells out the numbers or uses roman numerals:

Doctrine and Covenants, section 20, verse 14

Matthew, chapter 6, verse 5

It is preferable to omit the words *chapter* and *verse*:

In Matthew 5:44, Jesus taught that we should love our enemies.

If only a chapter is referred to, the word *chapter* may be included but is not set off with commas:

In Helaman chapter 5 we read, “Remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation.”

- 8.51 Lowercase and set in roman type references to the front and back matter in the standard works (see *Chicago* 8.179):

title page of the Book of Mormon

index to the triple combination (*or* to the Book of Mormon)

introduction to the Book of Mormon (*or* to the Doctrine and Covenants *or* to the Pearl of Great Price)

Use initial caps and quotation marks for the following elements within the scriptures:

“A Brief Explanation about the Book of Mormon”

“The Testimony of Three Witnesses”

“The Testimony of Eight Witnesses”

Capitalize and set in roman type references to the following study helps that are published with the scriptures:

the Bible Dictionary in the Latter-day Saint edition of the King James Version of the Bible; the Bible Dictionary

the Topical Guide in the Latter-day Saint edition of the King James Version of the Bible; the Topical Guide

the Guide to the Scriptures (available in the Gospel Library in English and in the triple combination in many non-English languages)

- 8.52 Capitalize and set in roman type divisions and sections of the Bible (see *Chicago* 8.106):

Epistles; pastoral Epistles; general Epistles

Gospels; synoptic Gospels

the Law; the Prophets; the Major Prophets; the Minor Prophets

Old Testament; New Testament

Pentateuch

- 8.53 Capitalize named scripture passages, named prayers in the scriptures, and terms of special importance in the scriptures (see *Chicago* 8.107):

the Articles of Faith; the third article of faith; the thirteenth article of faith

Spell out an ordinal number when it precedes one of the Articles of Faith.

the Beatitudes; a beatitude; the fifth beatitude

the Decalogue; the Ten Commandments; the first commandment

the Golden Rule

the Hosanna Shout

the Intercessory Prayer; the High Priestly Prayer (John 17)

the Lord’s Prayer

the Manifesto (Official Declaration 1)

the Olive Leaf (Doctrine and Covenants 88)

the Sermon on the Mount

the Word of Wisdom (Doctrine and Covenants 89)

- 8.54 Lowercase terms that refer to parables, miracles, and scripture accounts that have a descriptive name (see *Chicago* 8.107):

allegory of the tame and wild olive trees

the miracle of the loaves and fishes

the parable of the good Samaritan (*or* of the unjust steward *or* of the ten virgins); the good Samaritan

the prophecy on war (Doctrine and Covenants 87)

the vision of the three degrees of glory (Doctrine and Covenants 76)

- 8.55 Capitalize and set in roman type the names of other sacred or highly revered works (see *Chicago* 8.103):

Bhagavad Gita

Book of the Dead

Dead Sea Scrolls

Koran

Talmud

Vedas

Lowercase such terms when they are used as common nouns, not as specific titles:

book of life

book of remembrance

Dead Sea scroll

- 8.56 Generally, lowercase adjectives derived from the names of sacred books (*apocryphal*, *biblical*, *scriptural*). However, a few derived adjectives retain the initial capital (see *Chicago* 8.103).

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## Religious Terms

8.57 Lowercase most religious terms, including references to religious ordinances, principles, doctrine, and events (see *Chicago* 8.108–10):

apostleship (*but* an Apostle)  
baptism  
battle of Armageddon  
celestial kingdom  
city of Enoch  
confirmation  
dispensation (of Abraham, of the meridian of time, of the fulness of times)  
endowment  
fast Sunday  
gathering of Israel  
gift of the Holy Ghost  
gift(s) of the Spirit  
the gospel; the restored gospel  
heaven  
initiatory ordinances  
the iron rod  
judgment bar  
kingdom of God  
latter days  
the law of consecration  
the law of the fast  
the laying on of hands  
martyrdom (of Joseph Smith)  
meridian of time  
Mosaic law; law of Moses  
new and everlasting covenant  
oath and covenant of the priesthood  
ordination  
paradise  
patriarchal blessing  
plan of salvation  
promised land; land of promise  
Sabbath day  
sacrament; sacrament of the Lord's Supper  
savior on Mount Zion  
scribes and Pharisees  
spirit world  
still, small voice

strait and narrow path

united order

8.58 Capitalize “religious events and concepts of major theological importance” to emphasize their unique nature and to avoid ambiguity (see *Chicago* 8.108):

the Annunciation (of the Savior's birth)  
the Apostasy (*or* the Great Apostasy)  
the Ascension  
the Atonement (of Christ); Christ's Atonement  
the Creation  
the Crucifixion  
the Exodus  
the Fall (of Adam *or* of Adam and Eve *or* of man); Adam's Fall  
the Feast of Tabernacles  
the First Vision (of Joseph Smith); Joseph Smith's First Vision  
the Flood  
the (Grand) Council; the (Grand) Council in Heaven  
the Judgment; Judgment Day; Final Judgment  
the Last Supper; the Lord's Supper  
the Lord's Prayer  
the Millennium  
the Nativity  
Passover, (Feast of the)  
Pentecost, (day of)  
the Redemption  
the Restoration (of the gospel)  
the Resurrection (of the Savior)  
the Resurrection (Capitalize *Resurrection* when it refers to the events of either the Savior's Resurrection or the Resurrection of humankind. Do not capitalize it when it refers to a religious principle. Also capitalize *First Resurrection* and *Second Resurrection*.)  
Jesus Christ made resurrection possible.  
The Resurrection of the dead will begin at the Second Coming of the Savior.  
the Second Coming (of Christ); Christ's Second Coming  
the Transfiguration (of the Savior)  
the War in Heaven

Lowercase such terms when the context indicates that they are being used as a common noun or as a principle (see *Chicago* 8.108):

The principle of an atonement was taught in the premortal council.

In 1 Corinthians 15, Paul responded to those who claimed there was no resurrection of the dead.

Moses led an exodus of the Israelites out of Egypt.

After the Savior's Second Coming, the earth will experience a millennium of peace.

Lowercase modifiers formed from such terms:

the atoning sacrifice of Jesus Christ

the millennial day

a pentecostal outpouring (*but* a Pentecostal minister)

8.59 Lowercase objects of religious use or significance (see *Chicago* 8.111):

ark (of Noah)

ark of the covenant

brass plates

brazen serpent

gold plates (*not* golden plates)

golden calf

large plates of Nephi

seer stone

stick of Joseph; stick of Judah

tree of knowledge of good and evil

*but*: Liahona; Rameumptom; Urim and Thummim



## Numerals or Words

- 9.1 In text, spell out the numbers one through nine and generally use numerals for other numbers. (Church style follows *Chicago* 9.3, not 9.2.)

five wards  
eight stakes  
76 missionaries  
101 elders  
500  
1,200

If a term with a number is used in the scriptures, spell out the number:

twelve tribes, ten lepers, ten virgins

Large round numbers—hundreds, thousands, hundred thousands, and millions—may be spelled out:

The Church has more than 15 million members.  
Our city's population is more than two hundred thousand.

- 9.2 The rules described in 9.1 also apply to ordinal numbers:

third article of faith (*but* tenth article of faith;  
thirteenth article of faith; see 8.53)  
fourth quarter  
Ogden Utah 10th Ward  
183rd Annual General Conference  
  
The information should be submitted by the  
eighth of each month.

- 9.3 If a sentence begins with a number that is normally expressed in figures, spell out the number. If this is not practical, recast the sentence (see *Chicago* 9.5).

Second Nephi is a continuation of Nephi's writings on the small plates.

The book of 2 Nephi is a continuation of Nephi's writings on the small plates.

## Physical Quantities

- 9.4 When physical quantities are mentioned in nontechnical material, follow the general rules for numbers as outlined in 9.1:

The temperature dropped 20 degrees in 30 minutes.

The car was going 80 miles an hour.

## Parts of a Book

- 9.5 "Numbers referring to pages, chapters, parts, volumes, and other divisions of a book, as well as numbers referring to illustrations or tables, are set as numerals. Pages of the front matter are usually in lowercase roman numerals; those for the rest of the book are in arabic numerals" (*Chicago* 9.26).

appendix A  
chapter 8 (*but* eighth chapter)  
page 41  
pages v–ix (in the preface)  
section 1 of the Doctrine and Covenants  
volume 4

## Inclusive Years

- 9.6 Inclusive years are abbreviated following the pattern illustrated in *Chicago* 9.61. However, when the century changes, or when the sequence is BC, all digits must be presented.

## Scripture References

- 9.7 For information about using numerals in scripture references, see 14.20.



# Abbreviations

- 10.1 Avoid abbreviations in the running text of most Church publications, with the exception of traditionally accepted abbreviations such as *Mr.* and *Mrs.* Do not use abbreviations such as *etc.* (and so forth), *e.g.* (for example), and *i.e.* (that is) in running text. Use the English equivalent of foreign abbreviations.

In some specialized documents that are not intended for general distribution to Church members, abbreviations may be appropriate, but use them clearly and judiciously. Usually the abbreviation should be used only after the words it stands for have been used once with the abbreviation following in parentheses.

For a partial list of abbreviations and the words they stand for, see *Chicago* 10.42.

## Punctuation of Initialisms

- 10.2 Use no periods with initialisms that are uppercase. Use periods with two-letter initialisms that are lowercase.

US or USA (United States of America)

JSMB (Joseph Smith Memorial Building)

Lehi left Jerusalem in about 600 BC.

Moroni wrote his farewell message in about AD 421.

*AD* precedes the year number, and *BC* follows it.

The meeting began at 10:15 a.m. and concluded at 12:30 p.m.

Use the phrases “12:00 noon” or “12:00 midnight” instead of “12:00 p.m.” or “12:00 a.m.”

## Names and Titles

- 10.3 “Initials standing for given names are followed by a period and a space. A period is normally used even if the middle initial does not stand for a name (as in Harry S. Truman)” (*Chicago* 10.12):

W. W. Phelps

Parley P. Pratt

If a person has a strong preference for omitting the period after an initial in his or her name, honor that preference:

Stephen L Richards

- 10.4 If the abbreviations *Jr.* or *Sr.* are used with a person’s name, do not set them off with commas (see *Chicago* 6.43):

Joseph Smith Jr. was the first President of the Church.

Joseph Smith Sr. was the Prophet’s father.

## Geographical Terms

- 10.5 When place-names contain terms such as *Fort* or *Mount*, spell out these terms. However, the word *Saint* should be abbreviated as part of a place-name:

Fort Duchesne

Mount Timpanogos Utah Temple

St. George

St. Louis Missouri Temple

## The Standard Works

- 10.6 In text, do not abbreviate the titles of the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.
- 10.7 In running text and notes, do not abbreviate references to books of the Bible, the Book of Mormon, and the Pearl of Great Price, as well as references to sections of the Doctrine and Covenants (see *Chicago* 10.44):

The account of Christ’s appearance to the Nephites is recorded in 3 Nephi.

The flight of the Jews to Egypt is recorded in Jeremiah 43.

The Prophet’s vision of the degrees of glory is recorded in section 76 of the Doctrine and Covenants.

According to Doctrine and Covenants 121:34, not all who are called are chosen.

The Prophet’s account of his First Vision is found in Joseph Smith—History 1:14–20.

(1 Thessalonians 1:8)

(Joseph Smith—Matthew 1:46)

(Doctrine and Covenants 76:10)

- 10.8 Do not use abbreviations, such as *JST*, when referring to the Joseph Smith Translation of the Bible, whether in text or in source citations. See 14.25 for examples.



# Titles of Works

## Italics and Quotation Marks in Titles

- 11.1 Italicize references to the official titles of the following types of works: books, pamphlets, periodicals, newspapers, plays, collections of poems, long poems (generally those of book length), films, television and radio programs, video series, DVDs, albums (of recordings), long musical compositions (such as oratorios and operas), and works of art such as paintings (but see 11.9), drawings, statues, and photographs. (See *Chicago* 8.168, 181, 183, 186, 189, 194, 198.)

*For the Strength of Youth* (magazine)

*For the Strength of Youth: A Guide for Making Choices* (booklet)

*Liahona* (magazine)

*Teachings of Presidents of the Church: Joseph Smith* (manual)

*Gospel Doctrine* (book)

*The Winter's Tale* (play)

*The Best Loved Poems of the American People* (collection of poems)

*Deseret Semi-Weekly News* (newspaper)

*Music & the Spoken Word* (television and radio program)

*Joseph Smith: The Prophet of the Restoration* (film)

*The Life of Jesus Christ Bible Videos* (video series)

*Consider the Lilies* (title of album published by The Tabernacle Choir)

*Rebekah at the Well* (painting)

the *Christus* (Thorvaldsen's statue)

the *Messiah* (Handel's oratorio)

When titles of magazines and periodicals are mentioned in text, lowercase and set in roman type the initial *the*, even if it is part of the official title (see *Chicago* 8.170):

the *Liahona*

the *Friend*

the *Church News*

the *Elders' Journal*

the *Deseret News*

but: *The Joseph Smith Papers* (see 11.2)

- 11.2 Italicize *The Joseph Smith Papers* and capitalize the initial *The* when referring to the published materials, whether in print or online:

The 11th volume of *The Joseph Smith Papers* contains high-resolution images of the printer's manuscript of the Book of Mormon.

Use "the Joseph Smith Papers Project" or "the Joseph Smith Papers" (in roman type without quotation marks) and lowercase the initial *the* when referring to the project itself:

Editors working on the Joseph Smith Papers Project adhere to strict scholarly standards for documentary editing.

For additional style guidelines for references to *The Joseph Smith Papers*, see [josephsmithpapers.org/referencingtheproject](http://josephsmithpapers.org/referencingtheproject).

- 11.3 Set references to the titles of the following types of works in roman type within quotation marks: articles, parts of books (chapters and sections), hymns and songs, most poems, unpublished works (such as speeches and dissertations), videos, and single episodes in television programs. (See *Chicago* 8.177, 181, 188–89, 194.)

Russell M. Nelson, "Grow into the Principle of Revelation," *Liahona*, Jan. 2021, 7–9

"I Am a Child of God," *Hymns*, no. 301

Helen Hunt Jackson, "October's Bright Blue Weather," in *The Best Loved Poems of the American People*, sel. Hazel Felleman (1936), 566

John Smith, "History of My Life," in John Smith Papers, 1, Church History Library, Salt Lake City

"The Baptism of Jesus" (video), Gospel Library.

When quoted material includes a parenthetical citation to a work whose title is enclosed in double quotation marks, do not change these to single quotation marks:

"Elder Neal A. Maxwell of the Quorum of the Twelve Apostles explained that 'as the plan of salvation is executed and re-executed, again and again, in realms beyond our purview, His love is constant and personal' ('Wisdom and Order,' *Ensign*, June 1994, 43). Because God's 'great and eternal plan' (2 Nephi 11:5) does not vary, the same plan that will exalt the inhabitants of this earth is implemented for the same purpose in

all the worlds God has created” (*Old Testament Seminary Teacher Manual* [2015], 26).

The double quotation marks around “Wisdom and Order” are retained even though the citation is within another quotation.

- 11.4 When a DVD has several segments that are listed by number, place the titles of segments in quotation marks:

Play segment 11, “Serving Others with Love,” from *Family Home Evening DVD Presentations*.

- 11.5 For guidelines on capitalizing the names of computer software and programs, see 12.2.

- 11.6 Titles of forms, certificates, recommends, and similar documents are set in roman type with no quotation marks. The titles are capitalized according to the guidelines in 11.9–10. Lowercase words such as *form*, *report*, and *recommend* when they follow a title unless the word is included on the document as part of the title:

Recommend to Perform an Ordinance form

Subscription Order Form

Baptism and Confirmation Record (*not* Baptism and Confirmation Record form)

However, lowercase the terms *temple recommend*, *limited-use recommend*, *recommend for living ordinance*, *pedigree chart*, and *family group record*:

He went back home to get his temple recommend.

A young man or young woman who plans to perform baptisms for the dead must have a limited-use recommend.

Complete the pedigree chart and family group record that are included at the end of this manual.

Do not make the titles of forms plural by adding an *s*. Instead, add words such as “copies of” before the title or “forms” after the title:

Make sure that you have ordered enough Career Assessment and Plan forms.

Set references to the titles of the component elements of forms in quotation marks, and follow the capitalization in the original:

Fill in box 3, “Given name.”

Fill in the box titled “Your relationship to 3.”

Fill in the “Date Blessed” column.

## Punctuation and Capitalization in Titles

- 11.7 When referring to the title of a work, use the title and subtitle shown on the title page, not on the outside cover or spine. If necessary, add to or alter the punctuation of titles as they appear on title pages. Insert commas that are omitted from the ends of lines. Add a colon between the title and subtitle if necessary. However, if the original has a dash between the title and subtitle, retain it. (See *Chicago* 8.165.)

Capitalize the first word of a subtitle. Note that a subtitle is separated from a title by a colon:

*I Walked to Zion: True Stories of Young Pioneers on the Mormon Trail*

When an em dash is used in a title, “what follows the em dash is not normally considered to be a subtitle, and the first word is not necessarily capitalized” (*Chicago* 8.164):

*Florence—a City of Beauty*

*but: Come, Follow Me—For Individuals and Families: Book of Mormon 2020* (see 14.27)

- 11.8 If a quotation is part of a book or article title, use quotation marks to set it off (see *Chicago* 14.94).

Henry B. Eyring, “Preparation in the Priesthood: ‘I Need Your Help’” (*Ensign* or *Liahona*, Oct. 2011, 56).

As an exception, if the entire title of an article or talk is in quotation marks in the original source, use only one set of quotation marks in running text or in a citation:

*Incorrect:* Next week, study the talk “‘Feed My Sheep,’” by Elder Ben B. Banks.

*Correct:* Next week, study the talk “Feed My Sheep,” by Elder Ben B. Banks.

*Incorrect:* (Ben B. Banks, “‘Feed My Sheep,’” *Ensign*, Nov. 1999, 9)

*Correct:* (Ben B. Banks, “Feed My Sheep,” *Ensign*, Nov. 1999, 9)

- 11.9 Use the following guidelines for capitalization when referring to titles of works and when capitalizing titles and subtitles in Church documents:

1. “Capitalize the first and last words [and] all other major words (nouns, pronouns, verbs, adjectives, adverbs, and some conjunctions—but see rule 4).”
2. “Lowercase the articles *the*, *a*, and *an*.”



3. “Lowercase prepositions, regardless of length, except when they are used adverbially or adjectivally (*up* in *Look Up*, *down* in *Turn Down*, *on* in *The On Button*, *to* in *Come To*, etc.).”
  4. “Lowercase the common coordinating conjunctions *and*, *but*, *for*, *or*, and *nor*.”
  5. “Lowercase *to* not only as a preposition . . . but also as part of an infinitive (*to Run*, *to Hide*, etc.), and lowercase *as* in any grammatical function.”
  6. “Lowercase the part of a proper name that would be lowercased in text, such as *de* or *von*” (*Chicago* 8.159).
- 11.10 Use the following rules to determine whether to capitalize hyphenated compounds in titles:
1. “Always capitalize the first element.”
  2. “Capitalize any subsequent elements unless they are articles, prepositions, coordinating conjunctions (*and*, *but*, *for*, *or*, *nor*), or such modifiers as *flat* or *sharp* following musical key symbols.”
    - English-Speaking People
    - Less-Active Members
    - Medium-Sized Classrooms
    - Twentieth-Century Literature
    - The E-flat Concerto
    - but*: Latter-day Saint (see 8.41)
  3. “If the first element is merely a prefix or combining form that could not stand by itself as a word (*anti*, *pre*, etc.), do not capitalize the second element unless it is a proper noun or proper adjective.”
    - Anti-intellectual Pursuits
    - The New E-book Release (see also 12.1)

4. “Capitalize the second element in a hyphenated spelled-out number (*twenty-one* or *twenty-first*, etc.) or hyphenated simple fraction (*two-thirds* in *two-thirds majority*)” (*Chicago* 8.161).

Preparing for the Twenty-First Century

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### **Titles of Artwork in Church Publications**

- 11.11 When artwork is used in a Church publication, include the title of the work and the name of the artist, either with each visual or in a list of visuals:

*Rebekah at the Well*, by Michael Deas

*Noah’s Preaching Scorned*, by Harry Anderson

If indicated in the use agreement for the artwork, also include a copyright notice.

When artwork from the *Gospel Art Book* is used or referred to in a Church publication, set the title in roman type and use initial caps. Use the titles from the “List of Pictures and Related Sources” in the front of the *Gospel Art Book*. These are typically descriptive titles rather than artists’ titles:

Prepare to display the picture Jesus Blesses the Nephite Children (*Gospel Art Book* [2009], no. 84).

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### **Titles of Departments in Church Magazines**

- 11.12 Departments in the Church magazines are capitalized according to the guidelines in 11.9–10. Magazine department names are not italicized or put in quotation marks:

Many great stories are included in Latter-day Saint Voices.



## Spellings of Terms

12.1 Use these spellings for the following computer terms:

database  
dialog box (*but* dialogue in any other context)  
double-click (verb)  
drop-down (adjective)  
e-book  
e-learning  
email  
ePub  
file name  
hashtag  
home page  
internet (an exception to *Merriam-Webster.com Dictionary*)  
intranet  
log in (verb)  
log-in (noun or adjective)  
log out (verb)  
log-out (noun or adjective)  
offline  
online  
pop-up (adjective)  
pull-down (adjective)  
sign in, sign out (verb)  
sign-in, sign-out (noun or adjective)  
username  
the web  
web browser  
webcast (noun)  
World Wide Web

Disks using a magnetic medium for recording information are usually spelled with a *k*. Discs using a nonmagnetic medium for storage and an optical device for reading are spelled with a *c*.

floppy disk  
compact disc  
optical disc  
videodisc

In titles, capitalize only the first element in *e-book*, *e-learning*, and similar terms (see 11.10, item 3):

The Church's New E-learning Course

For other terms, follow the spellings at *Merriam-Webster.com Dictionary*.

## Names of Systems and Software

12.2 Capitalize the names of computer systems, software, and programs. Place those names that are acronyms in all capitals:

FamilySearch  
Gospel Library app  
Member and Leader Services (MLS) software  
*but*: Church account, FamilySearch account

## File Extensions

12.3 File extensions are the letters at the end of a file name that are used to identify the file type (for example, .docx, .ppt, .txt, .html, .pdf, .jpeg). Because the period can be disruptive to reading, try to avoid using lowercase file extensions alone in running text.

12.4 If the file extension is also a common acronym or initialism, write it as such:

Each chapter is available as a PDF.  
Images should be submitted in JPEG format.  
Most websites are built using HTML files.

12.5 Many file extensions are abbreviations of the software or file type, such as .ppt for PowerPoint and .xls for Excel. Rather than using these extensions in running text, try to name the file type instead:

She used PowerPoint and Excel files in the presentation.

If you cannot avoid using the file extension in running text, place it in quotation marks:

As you browse the database, look for files with a ".doc" or ".txt" extension.

## Website and Email Addresses

12.6 Normally lowercase website addresses. Prefixes such as "http://" and "www." are generally not required, whether in text or in citations.

providentliving.org  
chicagomanualofstyle.org  
*but*: FamilySearch.org

However, if a URL contains the name of Deity, use headline capitalization.

ComeuntoChrist.org  
BiblicalJesus.org

The following are exceptions to the preceding guidelines:

1. In rare instances it is acceptable to include “www.” if necessary to alert readers that a website address is being given.
2. In long or complex addresses, it is acceptable to capitalize some letters for ease of reading. Examples include ThomasSMonson.org or FreeBookofMormon.org. In such instances, capitalize letters as you would in a title.
3. For consistency, in some cases it may be best to capitalize an address that would not normally be capitalized, such as *mormon.org* below:

During President Hinckley’s administration, the Church launched LDS.org, FamilySearch.org, and Mormon.org.

Test all website addresses in a web browser to ensure that they are functional and accurate.

Do not underline a website address or use parentheses or angle brackets around it. (However, website addresses that appear online and function as links should be underlined or otherwise clearly distinguished from other nonlinked text.) Do not set a web address in bold type unless it is part of step-by-step instructions on how to access a specific piece of web content (see 12.12).

- 12.7 Capitalize the Church’s official website URL as ChurchofJesusChrist.org. If the first part of the URL (the subdomain) contains a single word, do not capitalize the word. If it contains more than one word or an initialism, use headline capitalization.

BookofMormonVideos.ChurchofJesusChrist.org  
LCR.ChurchofJesusChrist.org  
newsroom.ChurchofJesusChrist.org  
temples.ChurchofJesusChrist.org  
JSJones@ChurchofJesusChrist.org

In Church materials, either the subdomain format (temples.ChurchofJesusChrist.org) or the subdirectory format (ChurchofJesusChrist.org/temples) may be used. The subdomain format is usually preferred. If possible, be consistent within a document.

- 12.8 If a website address appears as part of a heading or title, capitalize the first letter of the

address and any acronyms that appear in the address:

Church Unveils New ComeuntoChrist.org Site  
FamilySearch.org Now Available  
Open House Photos Available on  
ChurchofJesusChrist.org  
Redesigned BYU.edu Site Launched

- 12.9 In running text, a website name may be used without the three-letter extension at the end. The name of the website should be set in roman type and capitalized according to the guidelines in 11.9–10:

Joseph Smith Papers website  
Provident Living website

- 12.10 When referring to a section of a website, capitalize the section title according to the guidelines in 11.9–10:

Living Prophets and Church Leaders section of  
ChurchofJesusChrist.org  
Pioneers in Every Land section of  
history.ChurchofJesusChrist.org

If it is helpful for clarity, use quotation marks to show sections within sections:

“Lead in the Church” in the Serve and Teach  
section of ChurchofJesusChrist.org

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### Naming Parts of ChurchofJesusChrist.org

- 12.11 Pages, sections, and microsites that are on the domain of ChurchofJesusChrist.org should not be referred to as “websites.” They may be referred to as “sections,” “pages,” “tools,” “applications,” or “experiences.”

Examples of how departments might refer to different parts of the ChurchofJesusChrist.org website might include the following:

Today The Church of Jesus Christ of  
Latter-day Saints launched a new section on  
ChurchofJesusChrist.org for members of the  
Relief Society.

A new application on ChurchofJesusChrist.org  
was launched today to help members find mis-  
sionary service and volunteer opportunities.

A new page on ChurchofJesusChrist.org was  
released today titled “Hear Him.”

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### Navigation Instructions

- 12.12 Use the following guidelines when describing how to navigate websites or apps.

Use roman type and initial capitals to refer to the names of pages, menus, and screens:

When you sign in to the Patriarchal Blessing Submission System, the first screen that appears will always be the Patriarchal Blessing Recommends screen.

Use bold type to indicate (1) text the user needs to enter or (2) links, buttons, boxes, or menus the user needs to click, tap, or select. Bold type provides quick, easily identifiable reference points for people who are reading the printed instructions while navigating:

ChurchofJesusChrist.org provides many resources to help youth, including *Come, Follow Me*. To access these resources, select **Libraries**, then **Gospel Library**, then **Come, Follow Me**, and then **Sunday School** or **Young Women and Aaronic Priesthood**.

Use these same guidelines in numbered, step-by-step instructions, which is the style often used in computer-related documents:

1. Select **Families and Individuals**, then **Youth**, and then **Come, Follow Me**.
2. Select **Aaronic Priesthood**, **Young Women**, or **Sunday School**.

When the use of bold type creates a stylistic problem in a document (for example, when several fonts are on a page and the bold type competes), quotation marks may be used instead to set off individual elements.

Many websites use short, easy-to-remember URLs, such as conference.ChurchofJesusChrist.org or ComeFollowMe.ChurchofJesusChrist.org. In these cases, it may be preferable to provide this URL rather than listing the steps to arrive at the website or web page.





# Quotations

## Integrity in Quoting (See *Chicago* 13.1–6)

- 13.1 Do not quote material at any great length unless permission is obtained as specified in section 4 of this style guide.
- 13.2 Whenever words or ideas are taken from another person's writings, give full credit and identify the specific source, whether the material is quoted verbatim or paraphrased.
- 13.3 In general, quotations should appear exactly as the material appears in the original. Retain the words, spelling, and internal capitalization and punctuation of the original. Enclose in brackets any changes that are necessary for syntax or clarity. Permissible changes to quotations are given in the next section.

If a source is difficult to locate, the writer should include with the manuscript a photocopy or scan of the original, including the title page and any other pages necessary to provide a complete source citation.

## Permissible Changes (See *Chicago* 13.7–8, 54)

- 13.4 The following changes may be made within a quotation “to make a passage fit into the syntax and typography of the surrounding text”:
  1. “Single quotation marks may be changed to double, and double to single.”
  2. “The initial letter may be changed to a capital or a lowercase letter.”
  3. “At the end of the quotation, a period or other mark of punctuation in the original may be omitted or changed to a period or comma as required by the surrounding text.”
  4. “Original note reference marks (and the notes to which they refer) may be omitted unless omission would affect the meaning of the quotation.” (See 13.5.)
  5. “Obvious typographic errors may be corrected silently (without comment or *sic*; see [*Chicago*] 13.61), unless the passage quoted is from an older work or a manuscript or other unpublished source where idiosyncrasies of spelling are generally preserved. If spelling

and punctuation are modernized or altered for clarity, readers must be so informed in a note, in a preface, or elsewhere” (*Chicago* 13.7). If changes like these are made, use a phrase such as “spelling and punctuation modernized.”

6. For rules on ellipses with other punctuation, see *Chicago* 13.54.

## Replacing Endnotes or Footnotes in Quoted Text

- 13.5 When quoted material includes a superscript number for an endnote or footnote, delete the number and replace it with the note's source citation information enclosed in brackets. Use the same text that is in the note unless the length of the note could be distracting, in which case the text may be shortened. In some cases, such as long textual endnotes or footnotes, the note may be omitted altogether (see 13.4, item 4). If a book's publisher and place of publication are included in a note, they should be omitted.

Regardless of whether the name of a book of scripture is spelled out or abbreviated in an endnote or footnote, it should be spelled out in the bracketed replacement.

Punctuate the bracketed material according to the guidelines for parenthetical source citations in 14.16.

### Example 1:

*Original published statement:* “Jesus said, ‘Be not afraid, only believe.’<sup>4</sup> Our faith becomes simple and pure.”

*Correct replacement of a superscript number:* “Jesus said, ‘Be not afraid, only believe’ [Mark 5:36]. Our faith becomes simple and pure.”

Place the endnote material in brackets immediately after the closing quotation mark; place the period after the closing bracket. In the bracketed material, omit the period that is in the endnote or footnote.

### Example 2:

*Original published statement:* “The time will come when ‘both limb and joint shall be restored to its proper frame,’<sup>6</sup> never to be separated again.”

*Correct replacement of a superscript number when it is within a sentence:* “The time will come when ‘both limb and joint shall be restored to its proper frame’ [Alma 11:43], never to be separated again.”

If a punctuation mark precedes the superscript, move it to come after the bracketed material.

#### Example 3:

*Original published statement:* “Which prophet returned in the latter days to bestow the keys for the gathering of Israel?”<sup>17</sup>

*Correct replacement of a superscript number when the endnote or footnote is a “see” reference:* “Which prophet returned in the latter days to bestow the keys for the gathering of Israel? [see Doctrine and Covenants 110:11].”

Lowercase *see*.

#### Example 4:

*Original published statement:* “The Lord sends the Holy Ghost to make it possible to ‘seek, and ye shall find’<sup>5</sup> in caring for the poor.”

*Replacement of a superscript number when the endnote or footnote is long:* “The Lord sends the Holy Ghost to make it possible to ‘seek, and ye shall find’ [see Matthew 7:7–8; Luke 11:9–10; 3 Nephi 14:7–8] in caring for the poor.”

If the length of the bracketed material could be distracting, part of it may be omitted. For example, in the bracketed material above, “Matthew 7:7–8” could be retained and the other citations could be omitted.

The Prophet Joseph Smith recorded: “I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (Joseph Smith—History 1:17).

However, if only the italicized portion of the text is quoted, change it to roman:

The Prophet Joseph Smith recorded that Heavenly Father introduced the Savior by pointing to Him and saying, “This is My Beloved Son. Hear Him!” (Joseph Smith—History 1:17).

The Joseph Smith Translation of John 8:11 contains these additional words at the end of the verse: “And the woman glorified God from that hour, and believed on his name” (in John 8:11, footnote c).

- 13.7 When text that is being quoted from the scriptures contains small-capital or full-capital letters, use lowercase letters in their place except where capital letters are required:

*Incorrect:* “These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens” (Genesis 2:4).

*Correct:* “These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens” (Genesis 2:4).

*Incorrect:* “And the Lord called his people ZION” (Moses 7:18).

*Correct:* “And the Lord called his people Zion” (Moses 7:18).

*Incorrect:* “And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS” (John 19:19).

*Correct:* “And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews” (John 19:19).

## Italics and Capital Letters in the Scriptures

- 13.6 When text that is being quoted from the Bible contains italics, do not preserve the italics. Italics in the King James Bible indicate words added by the translators to accommodate English grammar or syntax.

When text is being quoted from the extracts of the Joseph Smith Translation that are in the footnotes or the appendix of LDS editions of the Bible, preserving the italics is optional but frequently useful for illustrating Joseph Smith’s changes to the text:

The Joseph Smith Translation of Luke 2:46 clarifies that the doctors “*were* hearing *him*, and asking *him* questions” (in Luke 2:46, footnote c).

When text that is being quoted from the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price contains italics, preserve the italics:

## Relationship to Text (See *Chicago* 13.9–12, 32)

- 13.8 In Church publications, generally make quotations part of the text by enclosing them in quotation marks in a normal paragraph:

As he was addressing his people, King Benjamin taught, “And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God” (Mosiah 2:17).

- 13.9 When more than one paragraph is being quoted, generally follow the paragraphing of the original. “A quotation mark is needed

at the beginning of the quotation and at the beginning of *each* new paragraph but at the end of only the *final* paragraph” (*Chicago* 13.32; see also 13.31).

- 13.10 If short portions from two or more paragraphs are brought together in a run-in quotation (using ellipses), the original paragraphing need not be retained. However, the sense of the original quotation should be maintained. Such paragraphing changes can be made silently.

When scriptures are run together, lowercase the first word of a verse if it is part of the preceding sentence:

*Incorrect:* As much as possible, we reprove with gentleness and kindness: “No power or influence can or ought to be maintained by virtue of the priesthood, only . . . by gentleness and meekness, and by love unfeigned; By kindness, . . . and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost” (Doctrine and Covenants 121:41–43).

*Correct:* As much as possible, we reprove with gentleness and kindness: “No power or influence can or ought to be maintained by virtue of the priesthood, only . . . by gentleness and meekness, and by love unfeigned; by kindness, . . . and without guile—reproving betimes with sharpness, when moved upon by the Holy Ghost” (Doctrine and Covenants 121:41–43).

- 13.11 When a bulleted or numbered list is included in quoted text, do not put quotation marks before the list markers. The list items are considered to be part of the preceding paragraph.

“These three verses, which seem so similar in the English language, really contain three distinct messages in Greek:

- Little lambs need to be nourished in order to grow.
- Sheep need to be tended.
- Sheep need to be nourished” (“Shepherds, Lambs, and Home Teachers,” *Ensign*, Aug. 1994, 16).

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### Initial Capital or Lowercase Letter (See *Chicago* 13.7, 18–21)

- 13.12 “When a quotation introduced midsentence forms a syntactical part of the sentence, it begins with a lowercase letter even if the original begins with a capital” (*Chicago* 13.19). No punctuation is required before the quotation:

After explaining why “many are called, but few are chosen,” the Lord taught the Prophet Joseph Smith that “no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by

gentleness and meekness, and by love unfeigned” (Doctrine and Covenants 121:40–41).

- 13.13 “For a quotation that is only a part of a sentence in the original but forms a complete sentence as quoted, a lowercase letter may be changed to a capital” (*Chicago* 13.19).

The Lord warned, “When we undertake to cover our sins, or to gratify our pride, . . . the Spirit of the Lord is grieved” (Doctrine and Covenants 121:37).

The word *when* is capitalized even though it is lowercased in the scriptures.

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### Introducing Quotations (See *Chicago* 6.40, 6.65, 13.14–16)

- 13.14 For a quotation to be most effective, it needs to be well introduced into the context of the passage. An introductory phrase or sentence should create a smooth transition between the text and the quotation and should help the reader understand why the material is being quoted.

A quotation should not be expected to carry the message on its own. The text before and after should provide much of the message, with quotations providing clarification and support.

Avoid using the words “quotation by.” Use the words “quotation from” or “statement by.”

- 13.15 Generally, use a comma to introduce quoted material that is brief, such as a one-sentence quotation:

The Prophet Joseph Smith appeared to Brigham Young in vision and said, “Tell the people to be humble and faithful and sure to keep the Spirit of the Lord.”

President Joseph F. Smith taught, “It is not such a difficult thing to learn how to pray.”

Generally, use a comma to introduce spoken dialogue, regardless of the length of the quoted material (see *Chicago* 6.40, 13.14–15).

- 13.16 Use a colon when a quotation is preceded by *as follows* or similar formal introductory words (see *Chicago* 13.16):

The handbook describes the Church’s policy on postal regulations as follows: “In many countries, it is a violation of postal regulations to place any material without postage in or on residential mailboxes” (*General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*, 38.8.23, Gospel Library).

Generally, use a colon to introduce quoted material that is more than one sentence (see *Chicago* 13.16):

President Joseph F. Smith taught: “It is not such a difficult thing to learn how to pray. It is not the words we use particularly that constitute prayer. Prayer does not consist of words, altogether. True, faithful, earnest prayer consists more in the feeling that arises from the heart.”

When the introductory statement is a complete sentence, either a colon or a period may be used between it and the quotation. A colon emphasizes the relationship between the introductory statement and the quotation:

Just a few weeks before his death, President Joseph F. Smith had a remarkable experience that taught him about the spirit world: “The eyes of my understanding were opened,” he declared, “and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great” (Doctrine and Covenants 138:11).

If a phrase or sentence introduces a quotation of multiple paragraphs, do not combine the phrase or sentence with the first quoted paragraph (unless the syntax requires the first quoted paragraph to be run in to the introductory phrase or sentence):

While Joseph Smith was imprisoned in Liberty Jail, the Lord taught him the powerful principles recorded in Doctrine and Covenants 121:

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

“By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile” (Doctrine and Covenants 121:41–42).

- 13.17 When introducing a quotation from a living General Authority, usually give the title of his current position rather than the title he held at the time he made the statement. (An exception might be made for a historical account if the title held at the time of an event might be most helpful to the reader.)

Nearly four decades ago, President Thomas S. Monson examined the significance of our pioneer heritage:

However, when introducing a quotation from Elder Dieter F. Uchtdorf, give the title he held at the time he made the statement.

When introducing a quotation from a deceased General Authority, usually give the title of the

highest position he held while serving as a General Authority:

Speaking about the importance of giving an honest day’s work, President James E. Faust explained:

When introducing a quotation from an emeritus General Authority Seventy, explain that he made the statement while serving in the Seventy:

While serving as a member of the Seventy, Elder Jay E. Jensen said:

When introducing a quotation from a released general president of an organization, refer to the person as *Brother* or *Sister*.

On the topic of virtue, Sister Elaine S. Dalton, then Young Women General President, explained:

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### Ellipses (See *Chicago* 13.50–58)

- 13.18 Indicate “the omission of a word, phrase, line, paragraph, or more from a quoted passage” by using ellipsis points. Ellipsis points are “a series of three dots” (*Chicago* 13.50):

“The priest’s duty is to . . . administer the sacrament” (Doctrine and Covenants 20:46).

Digital documents generally use single-glyph ellipsis characters, and print documents use spaced periods (see *Chicago* 13.50).

- 13.19 Do not place ellipsis points at the beginning or end of a quotation, even if the first part of the first sentence or the last part of the last sentence is not included (see *Chicago* 13.52).

- 13.20 If the end of one paragraph and the beginning of the next quoted paragraph are both omitted, use ellipsis points “both at the end of one paragraph and at the beginning of the next” (*Chicago* 13.56):

“Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. . . .

“ . . . Even as you desire of me so it shall be done unto you; and if you desire, you shall be the means of doing much good in this generation” (Doctrine and Covenants 11:7–8).

Follow this same pattern if one paragraph is quoted completely, then one or more paragraphs are omitted, and then the beginning of the next quoted paragraph is omitted.

- 13.21 When bracketed material is substituted for a word or group of words in the original,



generally do not use ellipsis points. The brackets indicate that something has been added or replaced:

“So, in accordance with this [decision], I retired to the woods to make the attempt” (Joseph Smith—History 1:14).

However, if a substantial amount of material has been replaced by one or two bracketed words, ellipsis points should be used after the closing bracket.

- 13.22 “Other punctuation appearing in the original text—a comma, a colon, a semicolon, a question mark, or an exclamation point—may precede or follow an ellipsis (except when a period precedes the ellipsis; see [*Chicago*] 13.53). Whether to include the additional mark of punctuation depends on whether keeping it aids comprehension or is required for the grammar of the sentence” (*Chicago* 13.54):

“The priest’s duty is to preach, teach, expound, exhort, . . . and visit the house of each member” (Doctrine and Covenants 20:46–47).

“And now, Moses, my son, I will speak unto thee . . . ; and thou shalt write the things which I shall speak” (Moses 1:40).

“After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements . . . ? Ye observe days, and months, and times, and years” (Galatians 4:9–10).

- 13.23 Do not include a space between an opening quotation mark and an ellipsis point in situations such as the second paragraph below:

“He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . .

“ . . . I will fear no evil: for thou art with me; thy rod and thy staff they comfort me” (Psalm 23:2, 4).

Include a space between the closing quotation mark and the ellipsis point in situations such as the last two sentences below:

President John Taylor recalled: “I heard the Prophet Joseph say, in speaking to the Twelve on one occasion: ‘You will have all kinds of trials to pass through. . . . If you cannot stand it you will not be fit for an inheritance in the Celestial

Kingdom of God.’ . . . Joseph Smith never had many months of peace after he received the truth.”

- 13.24 Capitalization after ellipsis points is governed by the context of each quotation. Capitalize the first word that follows ellipsis points if it begins a complete sentence in the quotation, even if it is not capitalized in the original. Lowercase a word that is capitalized in the original if one or more sentences have been omitted and the resulting material reads like it is continuing a sentence.

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### Emphasis Added

- 13.25 When italics are used to emphasize quoted material that is not italicized in the original, add the phrase “emphasis added” at the end of the source citation (see *Chicago* 13.62):

“For we know that it is by grace that we are saved, *after* all we can do” (2 Nephi 25:23; emphasis added).

If an additional citation is used after the phrase “emphasis added,” consider using a comma rather than a semicolon before the phrase:

(2 Nephi 2:3, emphasis added; see also Alma 23:5)

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### Phrases Ending with *Amen*

- 13.26 When a talk or address ends with the word *amen*, punctuate the word as part of the preceding phrase:

In the name of Jesus Christ, amen.

The entire clause “in the name of Jesus Christ, amen” may be included with the preceding sentence or may stand alone, depending on the context:

I bear you this testimony in the name of Jesus Christ, amen.

I leave you my witness of the truthfulness of this great work, in the name of Jesus Christ, amen.

We know the goal. We have the example. Now let us put forth the effort and make the decision to follow in that path. In the name of Jesus Christ, amen.

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### Selecting Quotations from Church Leaders

13.27 When a document includes quotations about Church doctrine, use the guidelines below in selecting the quotations:

1. Prefer quotations from official Church publications.
2. Prefer quotations from prophets and apostles.

3. Prefer current or recent quotations unless quotations made by earlier prophets and apostles make the point more effectively.

Generally, do not use doctrinal concepts or teachings that can be found in only one source (or from only one person) and that cannot be supported by teachings from other prophets and apostles.



# Source Citations, Notes, and Bibliographies 14

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- 14.1 Provide sources for all quotations and paraphrases, except for brief, frequently quoted phrases that have entered common usage so completely that an original source is not only unnecessary but virtually undiscoverable, such as “in the world but not of the world.” Generally cite primary sources.

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## Exceptions to Using Primary Sources

The following exceptions can be made to the general guideline of citing primary sources. The purpose of these exceptions is to make quoted materials accessible to the reader.

- 14.2 When an address by a General Authority is published in a Church magazine after originally being published elsewhere, generally cite the Church magazine. Do this even if the Church magazine has published a shorter version of the address—as long as the quotation is included.
- 14.3 In other situations where a secondary source is being considered for a citation, the editor and writer should evaluate the intent of the publication and the needs of the audience. For example, in a Church manual or article, an early quotation about the Relief Society might be cited from *Daughters in My Kingdom: The History and Work of Relief Society* if it is included in that book. In a Church history publication, the same quotation might be cited from the original source or from a scholarly secondary source, such as *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women's History*.

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## Citing the Words of Church Presidents

- 14.4 When quoting the words of Church Presidents, apply the following guidelines to determine which source to cite. These guidelines are presented in order of preferred use:
1. If a quotation is completely contained in one of the *Teachings of Presidents of the Church* books, cite the quotation from that book (see the first example in 14.27). However, if only part of a quotation is contained in one of these books, do not cite the partial quote from the book and the rest from another

source. Use one of the following guidelines instead.

2. Cite the quotation from:
  - a. A Conference Report if the quotation is from a general conference before 1971.
  - b. An official Church periodical, such as the *Ensign*, *Liahona*, *Improvement Era*, *Instructor*, *Relief Society Magazine*, *Millennial Star*, or *Times and Seasons*.
3. Cite the quotation from a major published compilation of the words of a Church President (see 14.28).
4. Cite the quotation from an original source other than the official Church publications mentioned in number 2 above.

When quoting the words of the Prophet Joseph Smith, if a quotation is not in *Teachings of Presidents of the Church: Joseph Smith*, cite it from a primary source. If the primary source is available on josephsmithpapers.org, cite that source on the website. If the source is not on the website but has been published by the Joseph Smith Papers Project in print, cite the print volume (see 14.38). If the primary source is not on josephsmithpapers.org or in a Joseph Smith Papers print volume, cite the primary source itself (such as *Times and Seasons*, a journal, and so on). If you need help determining the primary source, you are encouraged to email Greg Scoggin of the editing section (Greg.Scoggin@ChurchofJesusChrist.org) or Eric Smith of the Joseph Smith Papers Project (SmithRE@ChurchofJesusChrist.org).

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## Editions and Printings

- 14.5 Cite the most recent edition of a book except in special cases, such as when that edition is not reliable. Use the first printing of that edition as the date of publication.

Do not confuse editions with printings. Different printings are reprints of an existing edition. Different editions usually contain differences in text and pagination. (See *Chicago* 1.26.)

Be aware that in some books, publishers have not maintained the distinction between

editions and printings. Such books sometimes refer to new printings as new editions.

The sample citations in this section provide guidance for knowing which edition to cite for books that are often quoted in Church publications (see 14.24–42).

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## Form of Source Citations

- 14.6 Either parenthetical citations or endnotes may be used in Church materials. Footnotes are generally not used in Church publications.
- 14.7 In source citations, omit the place of publication and the name of the publisher. Do not use the abbreviations *p.* and *pp.* (see *Chicago* 14.151). If the proximity of other numbers makes it unclear that a number is a page number, add the word *page* or *pages* before it.

### Parenthetical Source Citations

(Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 17)

(Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1955], 2:13)

(“The Living Christ: The Testimony of the Apostles,” Gospel Library)

### Endnotes

1. Jeffrey R. Holland, “Whom Say Ye That I Am?,” *Ensign*, Sept. 1974, 6–7.
2. *Discourses of Brigham Young*, sel. John A. Widtsoe (1954), 178.
3. *The Words of Joseph Smith*, comp. Andrew F. Ehat and Lyndon W. Cook (1980), 63.

Include the place of publication and name of the publisher when necessary to identify which edition is being cited:

(J. R. R. Tolkien, *The Lord of the Rings: The Return of the King* [Boston: Houghton-Mifflin, 1965], 155)

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## Specific Source Citation Issues

- 14.8 When using parenthetical citations, generally do not repeat information that is already given in the text. For example, if the text said that a quotation came from Heber J. Grant, the source citation might be:

(*Gospel Standards*, comp. G. Homer Durham [1941], 17)

In cases where the remaining information in the source citation might be confusing or awkward by itself, it may be appropriate to repeat some information, such as the title of the source:

Invite a student to read aloud the following explanation from *For the Strength of Youth: A Guide for Making Choices*:

“As you use your freedom to choose to follow Jesus Christ, you are on the path that leads to eternal happiness” (*For the Strength of Youth: A Guide for Making Choices* [2022], 4).

When using endnotes, all source citation information should be included in the note, regardless of what is contained in the text (see 14.11 for an exception). For example, if the text said that a quotation came from Heber J. Grant, the endnote might be:

1. Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham (1941), 17.

- 14.9 When a citation includes only a page number, generally spell out the words *page* or *pages*:

The January 2009 issue of the *Ensign* magazine features testimonies of the Prophet Joseph Smith by members of the First Presidency and Quorum of the Twelve (see pages 10–15).

- 14.10 Do not include the name of the author in a source citation when the author’s name appears in the book’s title (see *Chicago* 14.78):

(*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 295)

However, retain the author’s name in bibliographic entries.

- 14.11 Do not include the titles of Church leaders in source citations:

(Henry B. Eyring, *Choose Higher Ground* [2013], 69)

When the name occurs outside of citation form, however, use the person’s title:

For additional insights, see President Henry B. Eyring’s *Choose Higher Ground*, 69.

- 14.12 When two authors or editors are listed on the title page, include both names in the citation:

(LeRoy R. Hafen and Ann W. Hafen, *Handcarts to Zion: The Story of a Unique Western Migration* [1960], 12)

When more than two authors or editors are listed, give only the name of the first person, followed by the phrase “and others,” not the abbreviation *et al.*:

(Randolph Quirk and others, *A Grammar of Contemporary English* [1972], 139)

- 14.13 Place an editor’s or compiler’s name *before* the book title when a book is a compilation of materials from many different authors, compilers,

or editors. “The abbreviation *ed.* or *eds.*, *comp.* or *comps.*, or *trans.* follows the name” (*Chicago* 14.103).

(in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints* [1966], 3:19)

- 14.14 In a collection of one author’s works, put the name (or names) of the editor, compiler, or translator *after* the title, preceded by *ed.*, *comp.*, *sel.*, or *trans.* These terms mean “edited by,” “compiled by,” and so forth. Do not use the plural forms *eds.* and *comps.* in this position. (See *Chicago* 14.104.)

(Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham [1941], 17)

(*The Words of Joseph Smith*, comp. Andrew F. Ehat and Lyndon W. Cook [1980], 63)

Because the terms *edited*, *selected*, and *compiled* are often used interchangeably, use the term that appears on the title page of the document. If more than one such term appears, use the first one.

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## Full and Shortened Citations

- 14.15 Make full reference to a nonscripture source when it is first cited in each chapter (or similar unit) of a publication. Use shortened citations for subsequent references in the same chapter rather than *ibid.* If a subsequent reference is far removed from the first citation, you may repeat the full citation as a courtesy to the reader (this may be particularly helpful when using parenthetical citations rather than endnotes).

Shortened citations should include the author’s last name, a shortened title (if it is long and lends itself to shortening), and the page number. However, if the author is a General Authority or General Organization Presidency member, his or her full name should be used in shortened citations.

If a title is brief, such as *Lectures on Faith*, it should not be shortened in subsequent references.

*full:* (Heidi S. Swinton, *To the Rescue: The Biography of Thomas S. Monson* [2010], 6)

*shortened:* (Swinton, *To the Rescue*, 8)

*full:* (Jeffrey R. Holland, *For Times of Trouble: Spiritual Solace from the Psalms* [2012], 52)

*shortened:* (Jeffrey R. Holland, *For Times of Trouble*, 56)

*full:* (Richard M. Romney, “Senior Missionaries: Needed, Blessed, and Loved,” *Ensign*, Apr. 2016, 69)

*shortened:* (Romney, “Senior Missionaries,” 71)

*full:* (Joseph Fielding Smith, “Adam’s Role in Bringing Us Mortality,” *Ensign*, Jan. 2006, 52)

*shortened:* (Joseph Fielding Smith, “Adam’s Role,” 53)

*full:* (Bonnie L. Oscarson, “Sisterhood: Oh, How We Need Each Other,” *Ensign* or *Liahona*, May 2014, 119)

*shortened:* (Bonnie L. Oscarson, “Sisterhood,” 119) (The name is not shortened because Sister Oscarson was the Young Women General President.)

*full:* (Mark L. Staker, “The Priesthood Restoration Site,” *Ensign*, Apr. 2016, 40)

*shortened:* (Staker, “The Priesthood Restoration Site,” 42) (The title is not shortened because it is already brief.)

When using parenthetical citations, the name of the author should be omitted if it is mentioned at that point in the text:

President Gordon B. Hinckley declared, “Love is the only force that can erase the differences between people” (*Standing for Something: Ten Neglected Virtues That Will Heal Our Hearts and Homes* [2000], 8).

*later in the chapter:* We know that “love is the basic essence of goodness” (Gordon B. Hinckley, *Standing for Something*, 9).

After an initial reference to a Church hymn or song, only the book title and the hymn or page number are needed in subsequent references:

*full:* (“I Am a Child of God,” *Hymns*, no. 301)

*shortened:* (*Hymns*, no. 301)

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## Punctuation of Parenthetical Source Citations

- 14.16 Punctuate a parenthetical source citation as though it were part of the final sentence of the quotation. Place the source citation after the closing quotation mark, and place the period after the closing parenthesis (see *Chicago* 13.68).

Alma told his son Corianton that outer darkness would be filled with “weeping, and wailing, and gnashing of teeth” (Alma 40:13).

The Lord has said: “There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world” (Doctrine and Covenants 121:34–35).

When a quotation ends with a question mark or an exclamation point, “that punctuation is

retained within the quotation marks, and a period is still added after the closing parentheses” (*Chicago* 13.69):

President Joseph F. Smith said, “How careful we should be to cultivate, through the medium of a prayerful life, a thankful attitude toward God and man!” (*Juvenile Instructor*, Apr. 15, 1903, 243).

Consider President Thomas S. Monson’s questions: “Do we know of . . . people who once embraced the gospel? If so, what is our responsibility to rescue them?” (“Our Responsibility to Rescue,” *Ensign*, Oct. 2013, 4).

If a quotation completes a sentence that is a question or an exclamation, place the question mark or exclamation point after the closing quotation marks and place a period after the parenthesis:

How else can we know the truth of things as they really were, “really are, and . . . really will be”? (Jacob 4:13).

Why did President Kimball say that teaching the gospel is “an insistent directive from which we, singly and collectively, cannot escape”? (“When the World Will Be Converted,” *Ensign*, Oct. 1974, 4).

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## Cross-References

14.17 When a parenthetical cross-reference pertains primarily to the material in the preceding sentence, include it as part of the sentence:

. . . the eternal nature of the priesthood (see also *Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 158).

When a parenthetical cross-reference relates to the material in a group of sentences or exists independent of the preceding sentences, treat it as an independent sentence:

. . . the eternal nature of the priesthood. (See also *Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 158.)

Do not use a *see* reference when both a paraphrase and a quotation come from the same source; just cite the source of the quotation:

Not having received a fulness at first, Jesus “received grace for grace” (Doctrine and Covenants 93:12).

14.18 When a parenthetical cross-reference includes only a page number, generally spell out the words *page* or *pages*:

Refer to the “Book of Mormon Time Periods” chart in the appendix (page 241).

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## Block Quotations

14.19 If block quotations are used, the source “is given in parentheses at the end of the quotation and in the same type size. The opening parenthesis appears *after* the final punctuation mark of the quoted material. No period either precedes or follows the closing parenthesis” (*Chicago* 13.70).

President Ezra Taft Benson taught:

We are required to carry the gospel of Jesus Christ to every nation of the world. The Lord commanded it in these words: “Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations, first upon the Gentiles, and then upon the Jews” (D&C 133:8). (*The Teachings of Ezra Taft Benson* [1988], 181)

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## Scripture References

14.20 “Biblical references are given in numerals only; chapter and verse are separated by a colon with no space following it” (*Chicago* 9.26). The same guidelines apply to other scripture citations:

2 Corinthians 13:1

3 John 1:11

4 Nephi 1:3 (*not* Fourth Nephi, 4th Nephi, IV Nephi)

14.21 Use an en dash to separate inclusive numbers referring to two or more consecutive verses or to two or more whole chapters or sections:

John 14:14–15

Daniel 2–3

If consecutive verses span multiple chapters, use semicolons to separate the chapters and use en dashes to separate the inclusive verses within each chapter:

*Incorrect:* Daniel 2:18–3:25

*Correct:* Daniel 2:18–49; 3:1–25

*Incorrect:* Matthew 7:22, 24–8:13

*Correct:* Matthew 7:22, 24–29; 8:1–13

Use a comma to separate two or more non-consecutive verses:

Moses 1:21–22, 24, 33

Use a semicolon to separate two or more non-consecutive chapters or books of scripture:

Moses 2; 7

Alma 33:23; Doctrine and Covenants 63:23

Alma 34:6; 51:9, 11–13; Mormon 10:4



- 14.22 When a book of scripture has only one chapter, or when a chapter or section has only one verse, cite the chapter and verse in the standard way:

Enos 1:18

Doctrine and Covenants 13:1

When referring to a single-verse section in text, it is sufficient to include only the section number:

Invite a class member to read Doctrine and Covenants 13.

- 14.23 If a single chapter or section of a scripture is used extensively in a short passage, with no other references intervening, the word *verse* (or *verses*) and the appropriate verse number(s) may be used in subsequent references. For example, if Ether 3 had already been quoted in a passage, a subsequent reference could appear as follows:

The Lord said, as the brother of Jared fell to the ground, “Arise, why hast thou fallen?” (verse 7).

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### Sample Citations: Scriptures

- 14.24 When verifying quotations from the scriptures, use the 2013 edition of the Latter-day Saint scriptures. Prefer the King James Version over other versions of the Bible. “While other Bible versions may be easier to read than the King James Version, in doctrinal matters latter-day revelation supports the King James Version in preference to other English translations” (“First Presidency Statement on the King James Version of the Bible,” *Ensign*, Aug. 1992, 80).

- 14.25 (Matthew 7:1)

(Omni 1:14) (see 14.22)

(Doctrine and Covenants 76:22–24)

(Doctrine and Covenants 13:1) (see 14.22)

(Matthew 12:28, footnote *c*)

The 2013 Latter-day Saint edition of the King James Bible has some differences from earlier editions in footnote numbering and in the location of Joseph Smith Translation passages. For example, a Joseph Smith Translation passage may be in the footnotes in one edition and in the Bible appendix in another. Cite footnotes and Joseph Smith Translation passages according to their location in the 2013 edition. Where differences exist, it is not necessary to refer to the location in earlier editions.

(Joseph Smith—History 1:71, note)

Use this citation to refer to Oliver Cowdery’s description of receiving the Aaronic Priesthood.

(Joseph Smith Translation, Matthew 7:1  
[in Matthew 7:1, footnote *a*])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is numbered the same in the Joseph Smith Translation and the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:38  
[in Matthew 6:33, footnote *a*])

Use this format when the Joseph Smith Translation can be found in a Bible footnote and the verse being quoted is numbered differently in the Joseph Smith Translation and Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 4:1  
[see also Matthew 4:1, footnote *b*])

Use this format when a quotation includes words from the Joseph Smith Translation that are in a footnote and also words that are not in a footnote. In this situation, the quoted words that are not in a footnote should be checked against the Joseph Smith Translation and should match the text that is there.

(Joseph Smith Translation, Matthew 16:27–29  
[in the Bible appendix])

Use this format for verses from the Joseph Smith Translation that are included in the appendix of the Latter-day Saint edition of the King James Bible.

(Joseph Smith Translation, Matthew 6:10)

Use this format for verses from the Joseph Smith Translation that are not included in the Latter-day Saint edition of the King James Bible. To check citations, use the 1974 edition of the Holy Scriptures.

(Articles of Faith 1:10) (*or* tenth article of faith)

Spell out an ordinal number when it precedes one of the Articles of Faith.

(Official Declaration 2)

(“A Facsimile from the Book of Abraham, No. 2”)

(Matthew 12, chapter heading)

Use this format when quoting from or referring to the introductory material that precedes any chapter of scripture except from the Doctrine and Covenants.

(Doctrine and Covenants 78, section heading)

Use this format when quoting from or referring to the historical material that precedes a section of the Doctrine and Covenants.

(Doctrine and Covenants, verse summary)

Use this format when quoting from or referring to the verse-by-verse summary of the content of a section of the Doctrine and Covenants.

(“The Testimony of Three Witnesses,” Book of Mormon)

(introduction to the Book of Mormon) (*or* to the Doctrine and Covenants *or* to the Pearl of Great Price)

(Bible Dictionary, “Cities of refuge”)

(Topical Guide, “Good Works”)

When citing entries from reference works, follow the capitalization of the entry in the original.

(Guide to the Scriptures, “Aaron, Brother of Moses,” Gospel Library)

In English, the Guide to the Scriptures is available only in the Gospel Library. Use this citation format.

(Bible Maps, no. 4, “The Empire of David and Solomon”)

This format applies to the 2013 edition of the scriptures.

In text, use formats such as these when referring to the maps in the scriptures:

If students have access to the Latter-day Saint edition of the King James Bible, have them turn to map 1, “Physical Map of the Holy Land,” in the Bible Maps section.

The location of the Whitney Store is shown on Church history map 4, “Kirtland, Ohio, 1830–38.”

(Church History Photographs, no. 1, “Sacred Grove”)

This format applies to the 2013 edition of the scriptures.

In text, use a format such as this when referring to the photographs in the scriptures:

Invite class members to turn to Church history photograph 1, “Sacred Grove.”

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## Sample Citations: Hymnbooks and Songbooks

14.26 (“I Know That My Redeemer Lives,” *Hymns*, no. 136)

(“God Loved Us, So He Sent His Son,” *Hymns: Simplified Accompaniments*, 70–71)

(“A Child’s Prayer,” *Children’s Songbook*, 12–13)

When citing a hymn from *Hymns*, refer to the hymn number rather than the page number. Use the abbreviation *no.* in the source citation. When referring to other collections of Church hymns or the *Children’s Songbook*, use page numbers.

Do not include names of lyricists or composers in citations for Church hymns or songs.

(“I Am a Child of God,” *Hymns*, no. 301)

When citing a hymn or song that is in both *Hymns* and the *Children’s Songbook*, cite *Hymns* unless the publication is for children.

(“I’ll Praise My Maker While I’ve Breath,” *Hymns* [1948], no. 254)

When referring to a hymn that is found only in an edition of *Hymns* that is earlier than 1985, provide the year of publication.

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## Sample Citations: Church-Published Manuals and Books

14.27 (*Teachings of Presidents of the Church: Brigham Young* [1997], 83)

If a quotation from one of the *Teachings* books consists of material from more than one original source, it might be helpful to explain this in the citation, using words such as, “These teachings were given in various discourses” or “in various discourses and writings,” depending on what the original sources are.

(*Teachings: Brigham Young*, 89)

After the first full citation to one of these books, this shortened citation may be used.

(*Come, Follow Me—For Individuals and Families: Book of Mormon 2020*, 3)

Also use this format for *Come, Follow Me—For Sunday School* and *Come, Follow Me—For Primary*.

(*Come, Follow Me—For Aaronic Priesthood Quorums and Young Women Classes: Doctrinal Topics 2021*, 25)

(*Saints: The Story of the Church of Jesus Christ in the Latter Days*, vol. 1, *The Standard of Truth, 1815–1846* [2018], 258–89)

(*Saints*, vol. 1, *The Standard of Truth*, 258–59) or (*Saints*, 1:258–59)

After the first full citation to *Saints*, one of these shortened citations may be used.

(*Gospel Principles* [2009], 59)

(*Marriage and Family Relations Instructor’s Manual* [2000], 9)

(*Teaching in the Savior’s Way* [2016], 3)

(*Daughters in My Kingdom: The History and Work of Relief Society* [2011], 65)

(*Daughters in My Kingdom* [2011], 65)

When referring to this book and any of the following books that have subtitles, the subtitle may be included in the citation or not, depending on how much information the audience needs about the book.



(*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 58)

(*Gospel Teaching and Learning* [2012], 58)

(*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 22)

(*Our Heritage* [1996], 22)

(*Preach My Gospel: A Guide to Missionary Service* [2019], 163)

(*Preach My Gospel* [2019], 163)

(*True to the Faith: A Gospel Reference* [2004], 61)

(*True to the Faith* [2004], 61)

(*Church History in the Fulness of Times Student Manual*, 2nd ed. [2003], 52)

(*Doctrinal Mastery New Testament Teacher Material* [2016], 37)

(*Jesus Christ and the Everlasting Gospel Teacher Manual* [2016], 25)

(*New Testament Student Manual* [2014], 51)

(*Old Testament Study Guide for Home-Study Seminary Students* [2015], 165)

(*Family Home Evening Resource Book* [1997], 120–22)

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## Sample Citations: Other Books

### *Church Presidents' Writings and Teachings*

- 14.28 As explained in 14.4, when quoting Church Presidents, it is preferable to cite the *Teachings of Presidents of the Church* books rather than other sources when a quotation is entirely within one of the *Teachings* books.

This section provides some sample citations for books that were written by Church Presidents or compiled from their teachings.

Use the publication dates in the examples in this section. You may check sources from books with later dates if the books are exact reproductions of the editions shown here.

(*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 39)

Avoid quoting from this book in Church publications because the scholarship is no longer current. For example, some of the statements attributed to Joseph Smith in the book were not actually made by him. See 14.4 for guidelines on how to quote the teachings of the Prophet Joseph Smith.

(*Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 28)

(John Taylor, *The Gospel Kingdom*, sel. G. Homer Durham [1943], 83)

(John Taylor, *The Mediation and Atonement* [1882], 127)

Do not use the 1950 edition for verification. It has different pagination.

(*The Discourses of Wilford Woodruff*, sel. G. Homer Durham [1946], 229)

(Joseph F. Smith, *Gospel Doctrine*, 5th ed. [1939], 401)

Sources can be checked from the 1986 printing of this book, but the citation should always be to the 1939 edition. *But*: see the guidelines in 14.3.

(Heber J. Grant, *Gospel Standards*, comp. G. Homer Durham [1941], 17)

(David O. McKay, *Gospel Ideals* [1954], 342)

Because the pagination changed after this book was originally published in 1953, look on the copyright page of the book that is being used for verification to make sure it was printed in 1954 or later. The 1953 edition may be used for verification except for pages 181–88. Do not use the 1957 paperback edition of *Gospel Ideals*, which is abridged, for verification.

(Joseph Fielding Smith, *Answers to Gospel Questions*, comp. Joseph Fielding Smith Jr. [1966], 5:121)

(Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1955], 2:222)

(Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 73)

(*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 295)

(*The Teachings of Ezra Taft Benson* [1988], 123)

(*Teachings of Gordon B. Hinckley* [1997], 204)

(*Teachings of Thomas S. Monson*, comp. Lynne F. Cannegieter [2011], 230)

(*Teachings of Russell M. Nelson* [2018], 29)

(in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints* [1966], 3:19)

In multivolume works, use the publication date of the volume that is cited.

### *Books by Other General Authorities*

- 14.29 (Bruce R. McConkie, *Doctrinal New Testament Commentary* [1973], 3:467)

(Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. [1966], 555)

(Russell M. Nelson, *Accomplishing the Impossible: What God Does, What We Can Do* [2015], 75)

(*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 195)

Use the version of this book that has the 1938 copyright date.

(LeGrand Richards, *A Marvelous Work and a Wonder*, rev. ed. [1966], 408)

Use only the 1966 edition for verification. Pages 405 through 413 differ in all editions preceding 1966.

(James E. Talmage, *The Articles of Faith*, 12th ed. [1924], 83)

Cite the 12th edition as shown here.

(James E. Talmage, *Jesus the Christ* [1916], 319)

Cite the 1916 edition as shown here. The Church-published edition shows a copyright date of 1973 by Intellectual Reserve, Inc., but it has the same pagination as the 1916 edition, so it can be used for checking quotations. Some of the later editions have different pagination.

(John A. Widtsoe, *Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 118)

### **Books about Church History (see also 14.36)**

#### **14.30 (Joseph Smith, in *History of the Church*, 4:570)**

The *History of the Church* is a secondary source that was composed from multiple primary sources. Therefore, generally cite these primary sources or History, 1838–1856, volume A-1 [Manuscript History of the Church] rather than the *History of the Church* (see 14.1). Most of these sources have been published by the Joseph Smith Papers Project in print or on josephsmithpapers.org. Writers and editors may cite primary sources from these publications. For assistance in determining primary sources, contact Greg Scoggin in PSD Editing at Greg.Scoggin@ChurchofJesusChrist.org or Eric Smith of the Joseph Smith Papers Project at SmithRE@ChurchofJesusChrist.org. (See 14.38.)

If the *History of the Church* is cited, the text should generally be attributed to Joseph Smith, unless the cited material comes from a letter or statement from another person.

(B. H. Roberts, *A Comprehensive History of the Church*, 1:369)

(Joseph Fielding Smith, *Essentials in Church History*, 27th ed. [1974], 419)

(Lucy Mack Smith, History, 1844–1845, book 1, page 1, josephsmithpapers.org)

Use this online version of the original manuscript rather than any book that is based on the manuscript, such as *History of Joseph Smith by His Mother*. The book number and page number are found at the bottom of each online page. If necessary, standardize the spelling, punctuation, and grammar.

The Joseph Smith Papers website also provides the 1845 version of this history. Use the 1845 version only when it contains statements from Smith that are not included in the 1844–45 version. When quoting from this later version, use page numbers only.

(James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints*, 2nd ed. [1992], 59)

(Jed Woodworth, “Mercy Thompson and the Revelation on Marriage,” in *Revelations in Context* [2016], 281)

(in Jill Mulvay Derr and others, eds., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women’s History* [2016], 325)

(in Jill Mulvay Derr, Carol Cornwall Madsen, Kate Holbrook, and Matthew J. Grow, eds., *The First Fifty Years of Relief Society: Key Documents in Latter-day Saint Women’s History* [Salt Lake City: Church Historian’s Press, 2016], 325)

In scholarly publications, it may be preferable to include all of the editors, the city of publication, and the publisher’s name, as shown in the preceding example.

### **Reference Works**

#### **14.31 (*Encyclopedia of Mormonism* [1992], “Agency,” 1:27)**

(*Merriam-Webster.com Dictionary*, “propitiation”)

When citing entries from reference works, follow the capitalization of the entry in the original.

(in John Bartlett, comp., *Bartlett’s Familiar Quotations*, 18th ed. [2012], 54)

Compilations of quotations may be used as sources when an original source is difficult to find.

(Gospel Topics, “Agency and Accountability,” Gospel Library)

(Church History Topics, “Joseph Smith Translation of the Bible,” Gospel Library)

(Bible Dictionary, “Cities of refuge”)

(Topical Guide, “Good Works”)

(Guide to the Scriptures, “Aaron, Brother of Moses,” Gospel Library)

### ***Books of Poetry and Full-Length Plays***

- 14.32 (John Milton, *Paradise Lost*, book 1, lines 83–86)

(William Shakespeare, *The Winter's Tale*, act 3, scene 2, lines 49–50)

Omit edition and facts of publication in citations for most classic English plays and poems that have section and line or stanza numbers.

(Helen Hunt Jackson, “October’s Bright Blue Weather,” in *The Best Loved Poems of the American People*, sel. Hazel Felleman [1936], 566)

Compilations of poems may be used as sources when an original source is difficult to find.

### ***Other Books***

- 14.33 (*Lectures on Faith* [1985], 17)

Use this edition. Use page numbers rather than lecture and verse numbers. When citing a quotation from *Lectures on Faith*, do not say that Joseph Smith “taught” or “said” or “wrote” the words. Instead, introduce quotations with words such as, “*Lectures on Faith* states . . .”

(Brigham Young, in *Journal of Discourses*, 1:29)

When possible, cite a talk from the *Deseret News* or another original source rather than from the *Journal of Discourses*.

(Mary Soar Taylor Moore, in *Our Pioneer Heritage*, comp. Daughters of Utah Pioneers [1958], 1:248)

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### **Sample Citations: Conference Talks**

- 14.34 (Thomas S. Monson, “A Sacred Trust,” *Ensign* or *Liahona*, May 2016, 85)

Beginning with the May 2021 *Liahona*, cite general conference addresses to the *Liahona* only. Use the format above for general conference talks given from November 2002 through November 2020. Beginning in November 2002, the pagination and the text are the same in the general conference issues of the *Ensign* and the English *Liahona*.

(Gordon B. Hinckley, “Overpowering the Goliaths in Our Lives,” *Ensign*, May 1983, 46)

Use this format for general conference talks given from 1971 through 2002.

(Marion G. Romney, in Conference Report, Apr. 1961, 117)

Use this format for general conference talks given before 1971.

Do not italicize the term *conference report* in a source citation because it is a descriptive title, not a formal title, such as those that appear on

a title page. Identify conference reports by the month and year when the conference was held. When the first day of a general conference was in March or September, use the April or October date only.

(Harold B. Lee, in Conference Report, Munich Germany Area Conference 1973, 112)

The link to a general conference talk should point to the general conference section of Gospel Library, not to the magazines.

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### **Sample Citations: Magazines, Journals, and Newspapers**

- 14.35 (Neil L. Andersen, “The Gift of Forgiveness,” *Liahona*, Feb. 2021, 9)

(Eustache Ilunga, “Little Acts of Care and Love Strengthen Our Lives,” *Liahona*, Feb. 2021, Africa Central Local Pages, Gospel Library)

(Bonnie H. Cordon, “Our Guide, Solace, and Stay,” *Liahona*, Feb. 2021, United States and Canada Section, Gospel Library)

Use the format of the previous two examples when citing the local pages that are part of the *Liahona* magazine. Until PDFs of the local pages are available online, page numbers are not needed in these citations. Use the term “Local Pages” for all local pages except those in the United States and Canada.

(“The Power of Faith” [digital-only article], *Liahona*, Dec. 2021, Gospel Library)

Use this format for digital-only articles published by the Church magazines.

(Clifford E. Young, “We Will Not Turn Back,” *Ensign*, July 2011, 47)

Before 2021, some articles in the *Ensign*, *New Era*, and *Friend* were also in the *Liahona*. These articles should generally be cited only to the *Ensign*, *New Era*, or *Friend* except when citing conference talks from November 2002 through November 2020. Cite both the *Ensign* and *Liahona* for such talks, as shown in 14.34.

(James B. Allen, in “I Have a Question,” *Ensign*, Sept. 1973, 21–22)

(Boyd K. Packer, “Our Honored Brethren,” *New Era*, Aug. 1971, 9–10)

(Carolee H. Smith, “A Lesson for Mother,” *Friend*, June 2001, 2–3)

(Hugh Nibley, “Since Cumorah,” *Improvement Era*, Aug. 1966, 711)

(Anna Yarbrough, “The Little Sailor,” *Children’s Friend*, Aug. 1950, 321)



(“A Fireside Chat on a Burning Question,” *Relief Society Magazine*, Jan. 1958, 35–36)

(Clifford E. Young, “The Fifth Beatitude,” *Instructor*, Aug. 1956, 228)

(Joseph F. Smith, “The Temperance Question,” *Juvenile Instructor*, June 1911, 332–33)

(David Boulton, “The Last Editorial,” *Millennial Star*, Dec. 1970, 4)

(James A. Toronto, “‘Strangers in a Strange Land’: Assessing the Experience of Latter-day Saint Expatriate Families,” *BYU Studies*, vol. 45, no. 4 [2006], 27–28)

(Benson Young Parkinson, “S. Dilworth Young of the First Quorum of the Seventy,” *Journal of Mormon History*, vol. 27 [Spring 2001], 215)

“Seasons, though not capitalized in running text, are capitalized in source citations” (*Chicago* 14:171).

(“Which Is Right?,” *Times and Seasons*, Feb. 1, 1845, 791)

(“A Prophecy Given to the Church of Christ, March 7, 1831,” *The Evening and the Morning Star*, June 1832, 1)

*The Evening and the Morning Star* was an early Latter-day Saint periodical published from June 1832 to September 1834. An edited reprint was later published under the title *Evening and Morning Star* from January 1835 to October 1836 using the original publication dates. (The reprint date of each issue is listed in the last line of each issue’s last page.) Quote and cite *The Evening and the Morning Star* unless the text deals specifically with the reprint. Although the periodicals were not paginated, editors should add page numbers to the source citations.

If the reprint is cited, add words such as “reprinted Jan. 1835” at the end of the citation.

(Carri P. Jenkins, “He Seeks Winning Game Plan for Peace,” *Church News*, Jan. 9, 1993, 7)

Use the title *Church News*. The title *LDS Church News* appears only on those issues that are included as part of the *Deseret News* newspaper.

(George Vecsey, “As They Look Past Their Riches, Athletes Are Turning to Religion,” *New York Times*, Apr. 29, 1991, A1)

Use this format if individual newspaper pages are numbered A1, A2, and so on.

Even when newspaper headlines capitalize only the first word and proper nouns in headlines, “Chicago recommends headline style for citing headlines in notes and bibliographies for the sake of consistency with other titles” (*Chicago* 14.192).

(Josh Smith, “Voter ID Plan Sparks Security Concerns,” *Deseret News*, Jan. 27, 2010, A9)

Since 1850, the title of the *Deseret News* has changed many times. Until 1920, two editions of the newspaper were sometimes published concurrently, bearing part of the same title (see the first and third examples below). When citing the newspaper, use the title that appears on the masthead:

*Deseret News*, June 15, 1850, to December 26, 1888

*Deseret Weekly*, December 29, 1888, to December 10, 1898

*Deseret News: Semi-Weekly*, October 8, 1865, to January 1, 1889

*Deseret Semi-Weekly News*, January 4, 1889, to June 14, 1920

*Deseret News: Semi-Weekly*, June 17, 1920, to June 12, 1922

*Deseret Evening News*, November 21, 1867, to June 14, 1920

*Deseret News*, June 15, 1920, to March 30, 2003

Although from September 1, 1952, to August 5, 1964, the publication carried the subtitle *Salt Lake Telegram*, use only the main title, *Deseret News*.

*Deseret Morning News*, March 31, 2003, to April 13, 2008

*Deseret News*, April 13, 2008, to the present

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## Sample Citations: Pamphlets and Booklets

14.36 (*For the Strength of Youth: A Guide for Making Choices* [2022], 12)

The subtitle distinguishes the booklet from the magazine.

(*Personal Development: Youth Guidebook* [2019], 7)

(*Personal Development: Children’s Guidebook* [2019], 12)

(Gordon B. Hinckley, *Cornerstones of a Happy Home* [1984], 2)

(J. Reuben Clark Jr., *The Charted Course of the Church in Education*, rev. ed. [1994; address to Church Educational System religious educators, Aug. 8, 1938], Gospel Library)

(*Providing in the Lord’s Way: Summary of a Leader’s Guide to Welfare* [2009], 4)

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## Sample Citations: Proclamations and Themes

14.37 (“The Family: A Proclamation to the World,” Gospel Library)

Do not shorten the name of the proclamation in shortened citations. In running text, this

publication may be referred to as the proclamation on the family or the family proclamation.

(“The Living Christ: The Testimony of the Apostles,” Gospel Library)

(“The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World,” Gospel Library)

(“Aaronic Priesthood Quorum Theme,” Gospel Library)

(“Young Women Theme,” Gospel Library)

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### Sample Citations: Joseph Smith Papers (See Also 14.4)

14.38 For documents on the Joseph Smith Papers website, use the title provided on the site. These are descriptive, editorial titles of works.

(Revelation Book 1, 121, josephsmithpapers.org)

For the editorial title of a large volume (such as a revelation book, minute book, or history), set the title in roman, and capitalize it as shown on the Joseph Smith Papers website. Omit any bracketed material in the editorial title.

(Joseph Smith, in History, 1838–1856 [Manuscript History of the Church], volume A-1, 25, josephsmithpapers.org)

Include “Manuscript History of the Church” in brackets to inform readers that this history is the draft of the document later published as *History of the Church*.

Generally, do not cite material from History, 1838–1856 that covers events later than early 1832 (approximately the first 200 pages of volume A-1). For the recording of events that happened after 1832, Joseph Smith was less directly involved, and historians relied on other primary sources to compile this history. Cite those primary sources instead. If those primary sources are not available, History, 1838–1856 may be cited, preferably introducing the quote with “Joseph Smith’s history records that . . .” rather than attributing such material directly to Joseph Smith.

(“Testimony, circa 2 November 1831,” Revelation Book 1, 121, josephsmithpapers.org)

Set the editorial titles of smaller documents featured on their own web page (such as individual revelations, letters, and minutes of specific meetings) in roman, capitalize them as shown on the website, and enclose them in quotation marks. If the document is found in a larger volume (as indicated in the document’s “Source Note” dropdown or “Additional Versions” dropdown,

if present), include the editorial title of that larger volume in the citation. Citing either the larger volume or the individual document is acceptable.

(in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 143)

(in *The Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jessee and others [2008], 179)

(in *The Joseph Smith Papers, Manuscript Revelation Books*, ed. Robin Scott Jensen and others [2009], 478)

This volume is a facsimile edition. It does not have a volume number.

(in *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, 146)

Use this shortened format for repeated references when the source has already been cited.

For additional guidelines for references to *The Joseph Smith Papers*, see josephsmithpapers.org/referencingtheproject.

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### Sample Citations: Church Handbook

14.39 (*General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*, 14.3.2, Gospel Library)

(*General Handbook*, 14.3.2)

After the first full citation, this shortened citation may be used.

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### Sample Citations: BYU Devotionals and Firesides

14.40 (Spencer W. Kimball, “Be Ye Therefore Perfect” [Brigham Young University devotional, Sept. 17, 1974], 4, speeches.byu.edu)

The text for most BYU devotionals and firesides is available at speeches.byu.edu. When quoting from these talks, cite that website as shown above rather than books such as *Brigham Young University 2007–2008 Speeches* or *Speeches of the Year, 1974*.

If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number.

The text in brackets should reflect the information the website provides about the talk—whether it was given in a devotional or a fireside.

(Robert L. Backman, “Looking to the Future” [Brigham Young University fireside, Jan. 9, 1983], speeches.byu.edu)

(Richard G. Scott, “To Learn and to Teach More Effectively” [Brigham Young University Education Week devotional, Aug. 21, 2007], 4–5, speeches.byu.edu)

(Boyd K. Packer, *Eternal Marriage*, Brigham Young University Speeches of the Year [Apr. 14, 1970], 3)

Use this format for BYU devotionals that are not available at speeches.byu.edu.

(Dallin H. Oaks, “Be Wise” [Brigham Young University–Idaho devotional, Nov. 7, 2006], byui.edu)

Use this format for devotionals given at Brigham Young University–Idaho. If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number. For an on-line repository of many of these devotionals, see web.byui.edu/devotionalsandspeeches.

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### Sample Citations: Broadcasts and Addresses Published Digitally

- 14.41 (Russell M. Nelson and Wendy W. Nelson, “Hope of Israel” [worldwide youth devotional, June 3, 2018], Gospel Library)

The text in brackets should reflect the information the website provides about the broadcast.

If a PDF is available on the website, include the page number in the citation. If the text is available in HTML only, cite the talk without a page number.

(Thomas S. Monson, “The Real Joy of Christmas” [First Presidency Christmas devotional, Dec. 8, 2013], Gospel Library)

(Face to Face with Elder and Sister Bednar [worldwide youth broadcast, May 12, 2015], Gospel Library)

If an edited transcript is not available online, listen to the broadcast to verify the quotation.

(D. Todd Christofferson, “A Celebration of Religious Freedom” [address given at an interfaith conference in São Paulo, Brazil, Apr. 29, 2015], newsroom.ChurchofJesusChrist.org)

Edited transcripts for many addresses such as this one are available on newsroom.ChurchofJesusChrist.org.

(David A. Bednar, “A Reservoir of Living Water” [Church Educational System fire-side for young adults, Feb. 4, 2007], 2–3, broadcasts.ChurchofJesusChrist.org)

The name of the series of devotionals for young adults has changed several times (see the following two examples). Use the name that the

website or PDF provides for the talk. Use *Church Educational System* instead of *CES* in the citation.

(Russell M. Nelson, “Youth of the Noble Birthright: What Will You Choose?” [Church Educational System devotional for young adults, Sept. 6, 2013], Gospel Library)

(Richard J. Maynes, “The Truth Restored” [worldwide devotional for young adults, May 1, 2016], Gospel Library)

(Boyd K. Packer, “The Great Plan of Happiness” [address given at the Church Educational System Symposium, Aug. 10, 1993])

(M. Russell Ballard, “Respond to the Prompting of the Spirit” [address to Church Educational System religious educators, Jan. 8, 1988], 3)

(Henry B. Eyring, “Raising Expectations” [address given at the Church Educational System annual training broadcast, Aug. 4, 2004])

(Henry B. Eyring, “To Know and to Love God” [evening with a General Authority, Feb. 26, 2010], 3)

Use “evening with a General Authority” for the name of this series rather than the General Authority’s name shown on the PDF.

(Harold B. Lee, “The Godhead” [address to seminary and institute teachers, June 17, 1954], 4)

(David A. Bednar, in “A Conversation on Leading like the Savior and Building Capability” [Leadership Enrichment Series, Jan. 21, 2015], 7)

In this case, “in” precedes the title because this particular event was a panel discussion that included the words of an interviewer. The “in” may be omitted otherwise as appropriate.

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### Sample Citations: Worldwide Leadership Training Meetings and Similar Broadcasts

- 14.42 (Bonnie D. Parkin, “Parents Have a Sacred Duty,” *Worldwide Leadership Training Meeting*, Feb. 11, 2006, 17)

Use this format when a talk is published in a booklet.

(Bonnie D. Parkin, “Parents Have a Sacred Duty,” 17)

After the first full citation to one of these talks, this shortened citation may be used, whether the talk is published in a booklet or a magazine.

(L. Tom Perry, “Basic Unit Program,” *First World-wide Leadership Training Meeting*, Jan. 11, 2003, 7)

The word *First* is part of the title when citing the booklet for this meeting only.

(Jeffrey R. Holland, “Teaching and Learning in the Church,” *Ensign*, June 2007, 89)

Use this format when a worldwide leadership training talk is published in the Church magazines.

(H. David Burton, “The Welfare Responsibilities of the Bishop,” in *Basic Principles of Welfare and Self-Reliance* [worldwide leadership training meeting, 2009], 8; see also ChurchofJesusChrist.org)

Use this format for this booklet only. The contents of the booklet come from a worldwide leadership training meeting even though the booklet does not mention this. The booklet was printed and is also available as a PDF on ChurchofJesusChrist.org.

(Boyd K. Packer, “Priesthood Power in the Home” [worldwide leadership training meeting, Feb. 2012], broadcasts.ChurchofJesusChrist.org)

Use this format when a worldwide leadership training talk is published only digitally.

(Thomas S. Monson, “Faith in the Work of Salvation” [worldwide leadership broadcast, June 23, 2013], broadcasts.ChurchofJesusChrist.org)

Use this format for worldwide leadership broadcasts when a talk is published only digitally and the title of the broadcast is not explicitly “worldwide leadership training meeting.”

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### Sample Citations: Material Published Digitally Only

14.43 (*Providing in the Lord’s Way: A Leader’s Guide to Welfare* [1990], 5, providentliving.org)

When citing documents that are published digitally only, prefer versions that have embedded page breaks, such as PDFs.

Provide only the main website address if the reader can find the document easily from the main page of the website. If the reader cannot find the document easily, it may be better to provide the complete address.

(Henry B. Eyring, in “Today’s Family: Love Your Wife,” ChurchofJesusChrist.org/prophets-and-apostles/unto-all-the-world/love-your-wife)

This online article was written specifically for ChurchofJesusChrist.org, and an author is not identified. This citation shows how to quote an excerpt from President Eyring that is part of the article. Include the complete URL to make it easier for readers to find the article.

(“Grief,” Life Help, Gospel Library)

Use this format when citing short articles in Life Help.

(“Does God Still Love Me?” in Help for Me, Pornography, Life Help, Gospel Library)

Use this format for resources in Life Help that are similar to manuals. This citation shows how to cite a specific chapter. Include the name of the subcollection, set in roman and capitalized headline style, to help users navigate to the resource in Gospel Library. If the subcollection appears in the title of a resource (such as Mental Health: Help for Parents and Families), omit the subcollection name from the title.

(Jeffrey R. Holland, Facebook, Mar. 17, 2016, facebook.com/jeffreyr.holland)

D. Todd Christofferson, “Witness of the Book of Mormon,” *Inspiration* (blog), Apr. 6, 2020, ChurchofJesusChrist.org

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### Sample Citations: Works Not Formally Published

14.44 (First Presidency letter, May 8, 2009)

(Howard W. Hunter, “The Atonement of Jesus Christ” [address given at the seminar for new mission presidents, June 24, 1988], 7, Church History Library, Salt Lake City)

(Dallin H. Oaks, “Foundation Principles and Ordinances” [address given at the regional representatives’ seminar, Mar. 30, 1990], 3)

(Stacy D’Erasmus, “The Craft and Career of Writing” [lecture, Northwestern University, Evanston, Illinois, Apr. 26, 2000])

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 7, Church History Library, Salt Lake City)

For photos and a transcript of this source, see josephsmithpapers.org/paper-summary/nauvoo-relief-society-minute-book.

(Joseph Smith, in Relief Society Minute Book, Mar. 17, 1842, 12)

Use a shortened citation such as this for repeated references to the same unpublished source.

(Journal History of The Church of Jesus Christ of Latter-day Saints, Feb. 28, 1850, 1–2, Church History Library, Salt Lake City)

Treat the Journal History as a collection, not as a published document. In the first source citation, provide the full title. In subsequent citations, you may use the shortened title Journal History.

(Mary Goble Pay, autobiographical sketch, 19, Church History Library, Salt Lake City)



For unpublished, untitled diaries, journals, autobiographies, reminiscences, reports, minutes, and similar items that are in the Church History Library, use or adapt the description from the library's catalog. Use roman type without quotation marks. "Generic names of this kind are capitalized if [they are] part of a formal heading actually appearing on the manuscript, lower-cased if merely descriptive" (*Chicago* 14.223).

(Levi Savage diary, July 24, 1856, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah)

(Larry C. Porter, "A Study of the Origins of The Church of Jesus Christ of Latter-day Saints in the States of New York and Pennsylvania" [PhD diss., Brigham Young University, 1971], 41)

(Brigham Young letter to Orson Pratt, July 19, 1856, Letterbook, vol. 2, Brigham Young Office Files, Church History Library, Salt Lake City)

(Langley Bailey letter to Isaac Wardle, Nov. 28, 1916, Church History Library, Salt Lake City)

———. In Conference Report, Munich Germany Area Conference 1973, 109–15.

For subsequent references to the same author, replace the author's name with a 3-em dash in each entry.

McKay, David O. In Conference Report, Apr. 1953, 12–19.

Pratt, Parley P. *Autobiography of Parley P. Pratt*. Edited by Parley P. Pratt Jr. 1938.

Taylor, John. *The Government of God*. 1852.

Young, Brigham. *Discourses of Brigham Young*. Selected by John A. Widtsoe. 1954.

### ***Magazines and Newspapers***

"Another Mission in Colombia." *Church News*, Apr. 26, 1975, 4.

"A Fireside Chat on a Burning Question." *Relief Society Magazine*, Jan. 1958, 35–36.

Holland, Jeffrey R. "Whom Say Ye That I Am?," *Ensign*, Sept. 1974, 6–11.

Vecsey, George. "As They Look Past Their Riches, Athletes Are Turning to Religion." *New York Times*, Apr. 29, 1991, A1.

### ***Joseph Smith Papers***

[Names of volume editors], eds. [Volume Title]. Vol. [#] of the [Series name] series of *The Joseph Smith Papers*, edited by [list general editors named on that volume]. Salt Lake City: Church Historian's Press, [year of publication of volume].

Use the preceding template for bibliographic entries for volumes of *The Joseph Smith Papers*. An example of how the template is applied is shown below.

MacKay, Michael Hubbard, Gerrit J. Dirkmaat, Grant Underwood, Robert J. Woodford, and William G. Hartley, eds. *Documents, Volume 1: July 1828–June 1831*. Vol. 1 of the Documents series of *The Joseph Smith Papers*, edited by Dean C. Jessee, Ronald K. Esplin, Richard Lyman Bushman, and Matthew J. Grow. Salt Lake City: Church Historian's Press. 2013.

## **Sample Bibliographic Entries**

14.45 Although few Church publications need a bibliography, bibliographic lists can be useful for such things as reference lists, enrichment materials, and supplementary readings. If a bibliography is used, the entries should follow the format shown below, while following the general guidelines given in this section of the style guide. See *Chicago* 14.61–71 for guidelines about creating a bibliography.

### ***Manuals and Handbooks***

*Church History in the Fulness of Times Student Manual*, 2nd ed. 2003.

*General Handbook: Serving in The Church of Jesus Christ of Latter-day Saints*.

*Teachings of Presidents of the Church: Brigham Young*. 1997.

### ***Books***

Allen, James B., and Glen M. Leonard. *The Story of the Latter-day Saints*, 2nd ed. 1992.

If there is more than one author, reverse only the first name.

Clark, James R., comp. *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*. 6 vols. 1965–75.

## **Frequently Misattributed Quotations**

14.46 The following quotation is frequently misattributed to President J. Reuben Clark Jr. The statement was made by Elder Albert E. Bowen and should be cited as follows:

"Thus it is seen that from the beginning the real long term objective of the Welfare Plan is the building of character in the members of the Church, givers and receivers, rescuing all that is finest down deep in the inside of them, and bringing to flower and fruitage the latent richness

of the spirit, which after all is the mission and purpose and reason for being of this Church” (Albert E. Bowen, *The Church Welfare Plan* [Gospel Doctrine course of study, 1946], 44).

President Heber J. Grant often used the following statement, sometimes with quotation marks and sometimes without. If possible, avoid using the statement. If it is necessary to quote it, use the following attribution:

“That which we persist in doing becomes easier for us to do; not that the nature of the thing itself has changed, but that our power to do is increased” (quoted by Heber J. Grant, author and source unknown).

The following statement is sometimes found in the writings of President David O. McKay without attribution. The statement comes from J. E. McCulloch and should be attributed to him as follows:

President David O. McKay taught that “no other success can compensate for failure in the home” (quoted from J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; in Conference Report, Apr. 1935, 116).

President David O. McKay taught: “No other success can compensate for failure in the home. The poorest shack in which love prevails over a united family is of greater value to God and future humanity than any other riches” (quoted from J. E. McCulloch, *Home: The Savior of Civilization* [1924], 42; in Conference Report, Apr. 1964, 5).

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## Citations for Digital-Only Content

- 14.47 When adding hyperlinks to a source, remove “?lang=eng” from the end of the URL. (Underlining in the following entries represents hyperlinks.)

### *Non-Scripture Citations*

- 14.48 When adding citations to digital content that do not include scripture, use footnotes or endnotes instead of inline citations.

In the title of the work or other relevant text, include a hyperlink to the source in Gospel Library.

As President Russell M. Nelson taught, Jesus Christ will help you when you turn to Him.<sup>1</sup>

1. See “Drawing the Power of Jesus Christ into Our Lives,” *Ensign* or *Liahona*, May 2017.

When these thoughts and feelings are expressed appropriately in a loving marriage, a couple’s union becomes “a totality and a union ordained and defined by God.”<sup>2</sup>

2. Jeffrey R. Holland, “Personal Purity,” *Ensign* or *Liahona*, Nov. 1998.

For more, read this *New Era* article.<sup>3</sup>

3. “The First Vision and Me,” *New Era*, Jan. 2020.

## *Scripture Citations*

- 14.49 When referencing scripture in digital content, include the scripture reference in an inline citation.

In the scripture reference, include a hyperlink to the scripture in Gospel Library.

In the Book of Mormon, we are instructed to “comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places” (*Mosiah 18:9*).

## *Citations in Footnotes or Endnotes*

- 14.50 When citing a talk given in general conference, include the speaker’s name, the title of the talk, a reference to the magazine source, and the month (abbreviated) and year.

In the title, include a hyperlink to the talk in the general conference section of Gospel Library, not the version in the *Ensign* or *Liahona* magazines.

Russell M. Nelson, “Let God Prevail,” *Ensign* or *Liahona*, Nov. 2020

- 14.51 When citing a talk or article from a Church magazine that is not a talk given in general conference, include the author’s name, the title of the talk or article, the name of the magazine, and the month and year of publication.

In the title, include a hyperlink to the article in Gospel Library.

Russell M. Nelson, “Grow into the Principle of Revelation,” *Liahona*, Jan. 2021

- 14.52 When citing longer works such as books and manuals, include the title of the work, the year of publication, and the page number where the cited quotation is found.

In the title, include a hyperlink to the page or chapter of the book or manual where the cited quotation is found.

*Preach My Gospel: A Guide to Missionary Service* (2019), 64; *Teachings of Presidents of the Church: Joseph Smith* (2011), 115

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## Citations for Social Media

- 14.53 When adding a link to a source, remove “?lang=eng” from the end of the URL. (Underlining in the following entries represents hyperlinks.)

- 14.54 In posts for social media, a citation is required for the post text and for the corresponding

image. The speaker's title of authority in the Church must be referenced.

A link to the source of the quotation can be used in place of a full citation. For Instagram posts, the link can be placed in the bio.

### ***General Conference Talks in Post Text***

- 14.55 When citing a general conference talk in post text, include the speaker's name, a reference to the magazine source, and the month and year. If the speaker spoke more than once in a conference session, then also include the title of the talk. The following examples show how the citations would appear in different platforms:

*General:* "Through Jesus Christ, we are given the strength to make lasting changes. As we humbly turn to Him, He will increase our capacity to change." —Sister Becky Craven, *Ensign* or *Liahona*, Nov. 2020

*Facebook or Twitter:* "Through Jesus Christ, we are given the strength to make lasting changes. As we humbly turn to Him, He will increase our capacity to change." —Sister Becky Craven. Read more here: <https://www.churchofjesuschrist.org/study/general-conference/2020/10/32craven>.

*Instagram:* "Through Jesus Christ, we are given the strength to make lasting changes. As we humbly turn to Him, He will increase our capacity to change." —Sister Becky Craven. Read more at the link in our bio. [<https://www.churchofjesuschrist.org/study/general-conference/2020/10/32craven>]

### ***Scriptures in Post Text***

- 14.56 When referencing scripture in social media posts, include the scripture reference in an inline citation.

In the Book of Mormon, we are instructed to "comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places" (*Mosiah 18:9*).

- 14.57 When the quoted text is referencing scripture, keep the scripture reference inline with the body text. Do not cite the scripture in the link or bio instead.

"We can truly rely upon 'the merits, and mercy, and grace of the Holy Messiah' (2 *Nephi* 2:8)." —Elder Carlos A. Godoy. Read more here [or Read more at the link in our bio]: <https://www.churchofjesuschrist.org/study/liahona/2019/03/sources-of-peace-and-power>.

### ***Church Magazine Articles in Post Text***

- 14.58 When citing a talk or article from a Church magazine that is not a talk given in general conference, include the author's name, the title

of the talk or article, the name of the magazine, and the month and year of publication.

*General:* "How grateful I am for the reality of revelation and that the heavens are once again open." —President Russell M. Nelson, "[Grow into the Principle of Revelation](#)," *Liahona*, Jan. 2021

*Facebook or Twitter:* "How grateful I am for the reality of revelation and that the heavens are once again open." —President Russell M. Nelson. Read more here: <https://www.churchofjesuschrist.org/study/liahona/2021/01/grow-into-the-principle-of-revelation>.

*Instagram:* "How grateful I am for the reality of revelation and that the heavens are once again open." —President Russell M. Nelson. Read more at the link in our bio. [<https://www.churchofjesuschrist.org/study/liahona/2021/01/grow-into-the-principle-of-revelation>]

### ***Books and Manuals in Post Text***

- 14.59 When citing longer works such as books and manuals, include the title of the work, the year of publication, and the page number where the cited quotation is found.

*Digital:* "All difficulties which might and would cross our way must be surmounted. Though the soul be tried, the heart faint, and the hands hang down, we must not retrace our steps; there must be decision of character." —Joseph Smith (in *Teachings of Presidents of the Church: Joseph Smith* [2011], 115)

*Facebook or Twitter:* "All difficulties which might and would cross our way must be surmounted. Though the soul be tried, the heart faint, and the hands hang down, we must not retrace our steps; there must be decision of character." —Joseph Smith. Read more here: <https://www.churchofjesuschrist.org/study/manual/teachings-joseph-smith/chapter-9>.

*Instagram:* "All difficulties which might and would cross our way must be surmounted. Though the soul be tried, the heart faint, and the hands hang down, we must not retrace our steps; there must be decision of character." —Joseph Smith. Read more at the link in our bio. [<https://www.churchofjesuschrist.org/study/manual/teachings-joseph-smith/chapter-9>]

### ***Church Leaders' Social Media Handles in Post Text***

- 14.60 In citations in post text, the speaker's name may be replaced with his or her social media handle.

"Through Jesus Christ, we are given the strength to make lasting changes. As we humbly turn to Him, He will increase our capacity to change." —@beckylcraven, *Ensign* or *Liahona*, Nov. 2020

### ***Citations in Images***

- 14.61 In images in social media that have a quotation, include the name of the speaker, their title of authority in the Church, and a reference to the instance of general conference or magazine or other source. If the speaker spoke more than once in a conference session, then also include the title of the talk.

“The future will be glorious for those who are prepared and who continue to prepare to be instruments in the Lord’s hands.” —President Russell M. Nelson, “Embrace the Future with Faith,” *Ensign* or *Liahona*, Nov. 2020

*Stacked version:*

President Russell M. Nelson  
“Embrace the Future with Faith”  
*Ensign* or *Liahona*  
Nov. 2020

### ***Social Media Posts on Church Leaders’ Personal Pages***

- 14.62 When posting original content from a Church leader on his or her personal social media page, it is not necessary to include quotation marks or a citation.
- 14.63 When posting a quote from a talk or article by a Church leader on his or her personal social media page, include quotation marks around the quote, and include a reference to the work or event cited. You do not have to include the Church leader’s name in the citation.

*On Sister Craven’s personal Instagram page—not quoting any other source:* I am so thankful for the Savior this Easter season.

*On Sister Craven’s personal Instagram page—quoting herself from general conference:* “Through Jesus Christ, we are given the strength to make lasting changes. As we humbly turn to Him, He will increase our capacity to change.” —*Ensign* or *Liahona*, Nov. 2020



- 15.1 Address members of the First Presidency of the Church and the President (and Acting President) of the Quorum of the Twelve as “President.”
- 15.2 Address members of the Quorum of the Twelve as “Elder,” not “Apostle.”
- 15.3 Address General Authority Seventies as “Elder.”  
  
Members of the Third Quorum of the Seventy (and subsequent quorums) are Area Seventies. Address members of these quorums as “Elder.”
- 15.4 When referring to members of the Presidency of the Seventy, use the phrase “of the Presidency of the Seventy” or “a member of the Presidency of the Seventy.”  
  
When referring to members of the Quorums of the Seventy, use the phrase “of the Seventy” or “a member of the Seventy.”
- 15.5 Address members of Area Presidencies as “Elder.” Do not use the term “President.”
- 15.6 Address members of the Presiding Bishopric as “Bishop.” If an individual is released from the Presiding Bishopric and called to the Seventy or to the Quorum of the Twelve Apostles, address him as “Elder.” If he is released and not called to one of these positions, refer to him as “Bishop.”
- Bishop H. David Burton, former Presiding Bishop, spoke about the importance of caring for the poor.
- 15.7 If past Patriarchs to the Church (not stake patriarchs) are mentioned in text, refer to them as “Elder”:  
  
Elder Eldred G. Smith, former Patriarch to the Church, said that everyone has inherent talents.
- 15.8 Address emeritus General Authority Seventies as “Elder.” Address released Area Seventies as “Brother.” (See 8.4.)
- 15.9 Generally address General Organization Presidents as “President.” Refer to counselors in the General Organization Presidencies as “Sister” or “Brother.”
- 15.10 Address stake and ward organization and elders quorum presidents as “Sister” or “Brother” or as “President.”
- 15.11 Address members of temple, mission, stake, and district presidencies as “President.”
- 15.12 Address bishops of wards as “Bishop” and presidents of branches as “President.”
- 15.13 Address stake patriarchs as “Brother.”
- 15.14 Address missionaries in the field as “Elder” or “Sister.”
- 15.15 When there is doubt about how to address someone, use “Elder,” “Brother,” or “Sister.”





The following names and terms are no longer current in Church usage, but they may be used in referring to past publications, programs, or activities:

Area Authority Seventy (*but* Area Seventy)

Area Supervisor (General Authority)

Assistant to the Twelve (General Authority)

auxiliary

bishop's court (*but* ward membership council)

bishopric youth committee (*but* ward youth council)

Church disciplinary council (*but* Church membership council)

Church-service missionary (*but* service missionary)

disfellowship, disfellowshipment (*but* formal membership restrictions)

Duty to God

excommunication (*but* withdrawal of membership)

Faith in God

family home evening (*but* home evening)

First Council of the Seventy (*but* First Quorum of the Seventy)

general board (*but* general advisory council)

general women's meeting (*but* women's session)

Gospel Essentials, Gospel Principles, Gospel Doctrine class

high priests group leader

homemaking meeting (Relief Society)

home teaching

Inspired Version (*but* Joseph Smith Translation)

junior Primary

Mutual

New Beginnings

personal priesthood interview (*but* priesthood interview)

Personal Progress

regional representative

regional representatives' seminar

servicemen's group (*but* service member group)

visiting teaching

welfare committee (stake or ward)







